

THE
CONFESSION
OF
FAITH,

And the
LARGER and *SHORTER*
CATECHISMS,

First agreed upon by the
Assembly of Divines at
Westminster.

And now appointed by the Ge-
neral Assembly of the Kirk of Scot-
land, to be a part of Uniformity in
Religion between the Kirks of Christ
in the three Kingdoms,

Together with the Directions of the General
Assembly concerning secret and private
Worship: and the Summe of saving
knowledge, with the practical
use thereof.



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CHAP. I.
Of the Holy Scripture.




Although the Light of Nature,
and the Works of Creation
and Providence, do so far
manifest the Goodness, Wis-
dome, and Power of God,
as to leave men unexcus-
able; yet are they not sufficient to give
that knowledge of God and of his Will

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¹ Cor. 1. which is necessary unto Salvation ^b. There-
^{21.1} ¹ Cor. 2. fore it pleased the Lord at sundry times,
^{13, 14.} and in divers manners, to reveal himself, and
to declare that his will unto his Church ^c; and
^c Heb. 1. 1. afterwards for the better preserving, and pro-
pagating of the Truth, and for the more sure
establishment and comfort of the Church a-
gainst the corruption of the flesh, and the ma-
lice of Satan and of the World; to commit
^d Prov. 22. the same wholly unto writing ^d, which maketh
^{19, 20, 21.} the holy Scripture to be most necessary ^e, those
^{Luke 1. 3, 4.} former wayes of Gods revealing his Will unto
^{Rom. 15. 4.} his people, being now ceased ^f.
^{Mat. 4. 4, 7.} I I. Under the name of holy Scripture, or
^{10. Isa. 8.} the Word of God written; are now contained
^{19, 20.} all the Books of the Old and New Testament,
^{e 2 Tim. 3.} which are these.
^{15. 2 Pet. 1.}
^{19.}
^{Heb. 1.}
^{13 2.}


Of



Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Cronicles
II. Cronicles
Ezra.
Nehemiah
Esther
Job
Psalms
Proverbs

Ecclesiastes
The Song of
Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.



Of the New Testament.

The Gospels according to

M Atthew
Mark
Luke
John

The Acts of the
Apostles

Pauls Epistle to
the Romans

I. Corinthians

II. Corinthians

Galatians

Ephesians

Philippians

Colossians

I. Thessalonians

II. Thessalonians

I. To Timothy

II. To Timothy
To Titus

To Philemon

The Epistle to
the Hebrews

The Epistle of
James

The first and se-
cond Epistles
of Peter

The first, second
and third Epi-
stles of John

The Epistle of
Jude

The Revelation
of John.

All

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All which are given by the inspiration of God, to be the rule of faith and life g.

I I I. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Cannon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings h.

I V. The authority of the Holy Scripture, for which it ought to be believed and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God i.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the Holy Scripture k. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the stile. the consent of all the Parts, the Scope of the whole (which is to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the Word in our hearts l.

V I. The whole Counsel of God concerning all thing necessary for his own Glory, mans Salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or traditions of men m. Neverthelesse we acknowledge the inward illumination of the Spirit of God

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God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the General Rules of the Word which are always to be observed.

V I I. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means may attain unto a sufficient understanding of them.

V I I I. The Old Testament in Hebrew (which was the Native language of the people of God of Old,) and the New Testament in Greek, which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all ages, are therefore Authentick, so as in all controversies of Religion, the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures; and are commanded in the fear of God, to read and search them; therefore they are to be translated in the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

I X. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a Question about the true

and

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and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined: and, in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture.

CHAP. I.

Of God, and of the holy Trinity.

Matth. 22.
29. 31.
Eph. 2. 20.
with Acts
28. 25.

I. **T**here is but one only *a*, living, and true God *b*: who is infinite in being and perfection *c*, a most pure spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodnesse and truth forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal, most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

Deut. 6. 4.
1 Cor. 8. 4. 6
1 Thes. 1. 9
Jer. 10. 10.
Job. 11. 7.
8. 9.
Joh. 26. 14.
John 4. 24.
1 Tim. 1. 17
Deut. 4. 15
16. John
24. with
Luk. 24. 3
Acts 1
11. 15.
Jam. 1. 17
Mal. 3. 6
1 King. 8.
27. Jer. 2. 3
23. 24.
Psal. 90. 2
1 Tim. 1. 17

1 Psal. 145. 3. *m* Gen. 17. 1. Rev. 4. 8. *n* Rom. 16. 27. *o* Isa. 6. 3
Rev. 4. 8. *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4
Rom. 11. 36. *t* John 4. 8. 16. *u* Exod. 34. 6. 7. *w* Heb. 11. 6
hem. 9. 32. 33. *y* Psal. 5. 5. 6. *z* Nah. 1. 2. 3. Exod. 34. 7.

I I. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself all sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only mani-

John 5. 26
b Acts 7. 2
c Pl. 119. 6
d 1 Tim. 6. 17
e Rom. 11. 36
f 3. 2. 3.

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manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*, and hath most Sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his Knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels; in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

I I I. In the Unity of the God-head, there be Three Persons, of one substance, power, and eternity, God the Father, God the Son, and God the holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*, the holy Ghost eternally proceeding from the Father and the Son *q*.

C H A P. I I I. Of Gods Eternal Decree;

I. **G**OD from all Eternity did, by the most wise and holy Counsel of his own Will, freely, and unchangeably ordain whatsoever comes to passe *a*; yet so, as thereby, neither is God the author of sin *b*, nor his violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established *c*.

I I. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

I I I. By

III. By the decree of God, for the manifestation of his glory; some men and Angels ^f ^{1 Tim. 5. 21. Mat. 22. 41.} are predestinated unto everlasting life; and others fore-ordained to everlasting death ^g. ^{2 Rom. 9. 22. 23.}

IV. These Angels and men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number is so certain, and definite, that it cannot be either increased or diminished ^h. ^{Eph. 1. 5. 6. Prov. 16. 4. 6 2 Tim. 3. 19. Joh. 13. 28.}

V. Those of mankind, that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting glory ⁱ, out of his mere free grace and love, without any foresight of Faith, or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto ^k, and all to the praise of His glorious grace ^l. ^{Eph. 1. 4. 9. Rom. 8. 30. 2 Tim. 1. 9. 1 Thes. 5. 9. Rom. 9. 11, 13, 16. Eph. 1. 4. 9. Eph. 2. 6. 12.}

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, fore-ordained all the means thereunto ^m. Wherefore they who are elected, being fallen in ADAM, are redeemed by Christ ⁿ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified ^o, and kept by his power through faith unto Salvation ^p. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only ^q. ^{1 Pet. 1. 2. Eph. 1. 4. 5. Eph. 2. 10. 2 Thes. 2. 13. 1 Thes. 5. 9. 10. Tit. 2. 14. Rom. 8. 30. Eph. 1. 5. 2 Thes. 2. 13. 1 Pet. 1. 5. John 17. 9. Rom. 8. 28. to the end. Joh. 6. 64. 65. John 10. 26. 18. 47. 1 John 2. 19. Math. 22. 25. 26. Rom. 9. 17, 18, 21. 22. 2 Tim. 1. 9. 19. 28.}

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to pass by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice ^r. ^{22. 2 Tim. 1. 9. 19. 28.}

VIII. The Doctrine of this high Mystery of

Pre. 2

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Predestination is to be handled with special
 Rom. 9. 20. **prudence and care** *f*, that men attending the
 Rom. 11. 33. will of God revealed in his Word, and yeelding
 Deut. 29. 29. obedience thereunto, may, from the certainty
 of their effectual Vocation, be assured of their
 eternal Election *i*, So shall this Doctrine afford
 matter of praise, reverence, and admiration of
 2 Pet. 1. 10. God *u*, and of humility, diligence, and abun-
 Eph. 1. 6. dant consolation to all that sincerely obey the
 Rom. 11. 33. Gospel *w*.
 Rom. 11. 5, 6, 20.

2 Pet. 1. 10.
 Rom. 8. 33.
 Luke 10. 20.

C H A P. I V. Of christian.

IT pleased God the Father, Son, and Holy
 Heb. 1. 2. Ghost *a*, for the manifestation of the glory
 John 1. 2, 3. of his eternal Power, Wisdom, and Good-
 Gen. 1. 2. nesse *b*, in the begining, to create, or make
 Job 26. 13. of nothing the World, and all things therein,
 Job 33. 4. whether visible or invisible, in the space of six
 Rom. 1. 10. dayes, and all very good *c*.
 Jer. 20. 12. **I** After God had made all other crea-
 Psal. 104. 24. tures, he created Man, male and female *d*, with
 Psal. 32. 6. reasonable and immortal souls *e*, indued with
 Gen. 1. 27. knowledge, righteousness, and true holiness,
 Gen. 2. 7. after his own Image *f*, having the Law of God
 with Eccle- written in their hearts *g*, and power to fulfill
 12. 7. and it *h*, and yet under a possibility of transgressing,
 Luke 23. 43. being left to the liberty of their own will,
 and Matth. 10. 28. which was subject unto charge *i*. Beside this
 f Gen. 1. 26. Law written in their hearts, they received a
 Col. 3. 10. command, not to eat of the tree of the Know-
 Ephe. 5. 24. ledge of good and evil, which whiles they
 g Rom. 2. 14, 15. kept, they were happy in their Communion
 h Eccl. 7. 29 with God *k*, and had Dominion over the crea-
 i Gen. 1. 6. tures *l*.
 Eccles. 1. 13.

k Gen. 3. 17
 Gen. 2. 8, 9,
 10, 11, 23.
 l Gen. 1. 26,
 28.

C H A P. V. Of Providence.

GOD the great Creator of all things, doth
 Uphold *a*, direct, dispose, and govern all
 creatures,

r. 1. 3.

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tures, actions, and things *b*, from the great
even to the least *c*, by his most Wise and
Providence *d*, according to his infallible
knowledge *e*, and the free and immutable
Will of his own Will *f*, to the praise of the
of his Wisdom, Power, Justice, Good-
ness, and Mercy *g*.

b Dan. 4. 33.
35. Psal. 135
6. Acts 17.
25, 26, 28.
Job 38. 39.
40. 41.
Chap. 18.
c Math. 10.
29, 30, 31.
d Prov. 15. 3

104. 14. Psal. 145. 17. *e* Acts 15. 18. Psal. 94. 8, 9, 10. 11.
1. 11. Psal. 33. 10, 11. *g* Isa. 63. 14. Eph. 3. 10. Rom. 9. 17.
45. 7. Psal. 145. 7.

I. Although in relation to the fore know-
ledge and decree of God, the first cause, all
things come to pass immutably and infallibly *b*;
by the same Providence he ordereth them
all out according to the nature of second
causes, either necessarily, freely, or contin-
ently *i*.

b Acts 2. 23

I. God in his ordinary Providence mak-
eth use of means *k*: yet is free to work without
means, and against them at his pleasure *n*.

i Gen. 8. 22
Jer. 31. 35
Exod. 22. 13
with Deute.
19. 5.

V. The Almighty power, unsearchable
Wisdom, and infinite goodnesse of God so farre
manifest themselves in his Providence, that it
extendeth it self even to the first fall, and all
other sins of Angels and men *o*, and that not by
bare permission *p*, but such as hath joyned
with it a most wise and powerful bounding *q*,
in otherwise ordering and governing of them,
in manifold dispensation, to his own holy
purpose: yet so, as the sinfulness thereof proceed-
eth only from the creature, and not from God,
being most holy and righteous, neither is
he can be the Authour or Approver of sin *s*.

1 Kings 22.
28, 34.
Isa. 10. 6, 7.
k Acts 27.
31. 44.
Isa. 55. 10.
11. Hol. 2.
21, 22.
l Hosea 1. 7.
Math. 4. 4.
Job 34. 20.
m Rom. 4.
19, 20, 21.
n 2 King. 6. 6
Dani. 3. 27.
o Rom. 11.
32, 33, 35.

1 Chr. 21. 1. 1 King. 21. 22. 23. 1. Chr. 10. 4. 13. 14. 2 Sam. 16. 1.
Acts 2. 23. Acts. 4. 27. 28. *p* Acts 14. 16. *q* Psal. 706
2. 1 Gen. 50. 20. Isa. 10. 6. 7. 12. *j* Jani. 1. 13, 14. 17. 1. Joh.
Psal. 50. 21.

The most wise, righteous, and gracious
doth oftentimes leave for a season his own
children to manifold temptations, and the cor-
ruption of their own hearts, to chastise them
B for

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for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*, and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

2 Chro. 32. 25, 26, 31. 2 Sam. 24. 1. 2 Cor. 12. 7, 8, 9. Psal. 73. throughout. Psal. 77. 1, 10, 12. Mar. 14. 66. to the end. with John 21. 15, 16, 17. Rom. 1. 24, 26, 28. Rom. 11. 7, 8. Deut. 19. 4. Mat. 13. 12. Mat. 25. 29. Deut. 2. 30. 2 King. 8. 12, 13. Psal. 81. 11, 12. 2 Thes. 2. 10, 11, 12. Exod. 7. 2. with Exod. 8. 14, 32. 2 Cor. 2. 15, 16. Isa. 8. 14. 1 Pet. 2. 7, 8. Isa. 6. 9, 10. with Acts 28. 26, 27. 1 Tim. 4. 10. Amos 9. 8, 9. Rom. 8. 28. Isa. 43. 3, 4, 5, 14. Gen. 3. 13. 2 Cor. 1. 3. Rom. 11. 32. Gen. 3. 6, 7, 8. Eccl. 7. 29. Rom. 3. 23. Gen. 2. 17. 1 Phe. 2. 1.

V I. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts *x*; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin *y*; and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan *a*, whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others *b*.

V I I. As the providence of God doth in general, reach to all Creatures; so after a most speciall manner it taketh care of his Church, and disposeth all things to the good thereof *c*.

CHAP. VI.

Of the fall of Man, of Sin. and of the punishment thereof.

I. **O**ur first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*, This their sin God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*.

I I. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all

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all the facultie, and parts of soul and body e.

III. They being the root of all making, the guilt of this sinne was imputed f, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation g.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good h, and wholly inclined to all evil i, do proceed all actual transgressions k.

V. This corruption of nature during this life, doth remain in those that are regenerated l, and although it be, through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin m.

VI. Every sin, both Original and Actual, being a transgression of the righteous Law of God, and contrary thereunto n, doth in its own nature, bring guilt upon the sinner o, whereby he is bound over to the wrath of God p, and curse of the Law q, and so made subject to death r, with all miseries spiritual, temporal s, and eternal t.

I Joh. 1.8, 10. Rom. 7. 14, 17, 18, 20. Jam. 3. 2. Prov. 20. 9. m Rom. 5. 7, 8, 25. Gal 5. 17. n 1 John 3. 4 o Rom. 2. 3. 9, 19. p Eph. 2. 3. q Gal c. 10. r Rom. 6. 23. s Eph. 4. 18. t Rom. 8. 20. Lam- 3. u Mat. 25. 41. 2 Thes. 1. 9.

Tit. 1. 15. Gene. 6. 5. Jere. 17. 9. Rom. 3. 18, 19. Gen. 1. 27. 28. and Gen. 2. 16, 17. and Acts 17. 28. with Rom. 5. 12, 15, 16, 17, 18, 19. and 1 Cor. 15. 21, 22, 45, 49. g Psal. 51. 5. Gen. 5. 3. Job 14. 4. Job 15. 14. b Rom. 5. 6. Rom. 8. 7. Rom. 7. 18. Col. 1. 21. Gen. 6. 5. Gen. 8. 21. Rom. 3. 10, 11, 12. k Jam. 1. 14. 15. Ephe. 2. 2, 3. Marth. 15. 19. Eccle. 7. 20. 15. Rom. 4. 18.

CHAP. VII.

Of Gods Covenant with Man.

I. **T**He distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant a.

Isa. 40. 13. 14, 5, 16, 17. Job 9. 32, 33. 1 Sam. 2. 25. Ps. 113. 5, 6. Ps. 110. 2, 3. Job 22. 3. Job 37. Luke 1. 2. a 21.

II. The first Covenant made with Man, was a Covenant of Works b, wherein life was pro-

Rom. 10. 5 mitted to ADAM, and in him to his posterity *e*,
Rom. 5. 12, upon condition of perfect and personal obedi-
10. 20. ence *d*.

Gal. 3. 10. III. Man, by his fall, having made him-
Gal. 3. 10. self incapable of Life by that Covenant, the
Rom. 8. 3. Lord was pleased to make a Second *e*, com-
Rom. 2. 10, monly called the Covenant of Grace? Where in
21, Gen. 3. he freely offereth unto sinners, Life and Salva-
15. Isa. 42. 6 tion by Jesus Christ, requiring of them Faith
f Mark. 16. in him that they may be saved *f*, and promising
15. 16. to give unto all those that are ordained unto
John 3. 16. Life, his holy Spirit, to make them willing and
Rom. 10. 6. 9 able to believe *g*.
Gal. 3. 11.
Ezek. 36.

John 6. 44. IV. This Covenant of Grace is frequently
45. set forth in the Scripture by the name of a
 Testament, in reference to the death of Jesus
 Christ the Testator, and to the everlasting in-
 heritance, with all things belonging to it,
 therein bequeathed *h*.

Heb. 9. 15. V- This Covenant was differently admini-
16. 17. H b. strated in the time of the Law, and in the time
7. 27. Luke of the Gospel; Under the Law, it was admini-
22. 20. strated by Promises, Prophecies, Sacrifices,
1 Cor. 11. 25. Circumcision, the Paschal Lamb, and other
2. 2. 2 Cor. 3. Types and Ordinances delivered to the people
6. 7. 8. 9. of the Jews, all fore-signifying Christ to come *k*,
 which were for that time sufficient and effica-
 cious, through the operation of the Spirit, to
 instruct and build up the Elect in Faith in the
 promised Messiah *l*, by whom they had full
 remission of sins, and eternal Salvation: and is
 called, the Old Testament *m*.

Heb. 8. 9. VI. Under the Gospel, when Christ the Sub-
10. chapters stance *n*, was exhibited, the Ordinances in
Rom. 4. 11. which this Covenant is dispensed, are the
Col. 2. 11, 12 preaching of the Word, and the Administration
1 Cor. 5. 7. of the Sacraments, of Baptisme, and the Lords
11 Cor. 10. Supper *o*. Which, though fewer in number,
1. 2. 3. 4. and administered with more simplicity, and lesse
Heb. 11. 13. outward glory, yet, in them, it is held forth in
John 8. 56. more fulnesse, evidence, and spiritual efficacy *p*.
m Gal. 3. 7.
8. 9. 14.
n Col. 2. 17
o Mat. 28. 19,
20.
1 Cor. 11.
23. 24. 25.
Heb. 12.
to 28.
p. 32. 33.

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to all Nations, both Jews and Gentiles *q*: and is called the New Testament *r*. There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various dispensations *s*.

CHAP. VIII.

Of CHRIST the Mediatour.

I. IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head, and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*; Unto whom he did from all eternity give a people, to be his Seed *h*, and to be by him intime Redeemed, Colled, Justified, Sanctified, and Glorified *i*.

I I. The son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equall with the Father; did, when the fulnesse of time was come, take upon him mans nature *k*, with all the Essential properties, and common infirmities thereof yet without sin *l*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseperably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which Person, is very God, and very Man, yet one Christ the only Mediator between God and man *o*.

I I I. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with the holy spirit above measure *p*. having in him all the treasures of wisdom and knowledge *q* in whom, it pleased the Father, that all fulnesse should dwell *r*: to the end, that being holy, harmless, undefiled and full of

2 Mar. 8. 19.
Eph. 2. 15, 16
17, 18, 19.
r Luk. 21. 20
f Gal. 3. 14.
15, Acts 15.
11. Rom. 3.
21, 22, 23,
30,
Psalm 32. 1.
with Rom.
4. 3, 6, 15,
17, 23, 24.
Heb. 13. 8.
a Isa. 42. 1.
1 Pet. 1. 19
20. Joh. 3. 16
2 Tim. 2. 5.
b Acts 3. 22.
c Heb. 5. 5, 6
d Psa. 7. 6.
Luk. 1. 33.
e Eph. 5. 23.
f Heb. 1. 2.
g Acts 17. 31
h Joh. 17. 6.
i Psa. 22. 30.
Isa. 53. 10.
j 1 Tim. 2. 6
Isa. 55. 4, 5.
1 Cor. 1. 30.
k John 1. 1.
14. 1 Joh. 5.
20. Phil. 2.
6. Gal. 4. 4.
l Heb. 2. 14.
16, 17.
Heb. 4. 15.
m Luk. 1. 27.
31, 35.
Gal. 4. 4.
n Luk. 31. 35
Col. 2. 9.
Rom. 9. 5.
1 Pet. 3. 18.
1 Tim. 3. 16.
o Rom. 1. 3, 4
1 Tim. 2. 5.
p Psa. 45. 7.
Joha. 3. 34.
q Col. 2.
r Col.

The Office of Faith.

Heb. 7. 26. grace and truth *s*, he might be thorowly furnish-
 John 1. 14. ed to execute the office, of a Mediator, and
 f. A. 10. 38 Surety: which Office he took not unto him,
 Feb. 12. 24. self, but was thereunto called by his Father *u*,
 Feb. 7. 22. who puttall power and judgment into his hand,
 Heb. 5. 45 and gave him commandment to execute the
 w. Joh. 5. 21. same *w*.

27. Mat. 28. I V. This Office the Lord Jesus did most
 11. A. 2. 36 willingly undertake *x*, which that he might
 u. Psal. 40. 7. discharge, he was made under the Law *y*, and
 8. with Heb. did perfectly fulfill it *z*, indured most grievous
 10. 5. 10 11. torments immediately in his Soul *a*, and most
 John 18. 10. painful sufferings in his Body *b*; was crucified,
 Phil. 2. 8. and died *c*: was buried, and remained under
 2. Gal. 4. 4. the power of death; yet saw no corruption *d*.
 2. Mat. 3. 15 On the third day he arose from the dead *e*, with
 Mat. 5. 17. the same Body in which he suffered *f*, with
 a. Marth. 26. which also he ascended into Heaven, and there
 37. 38. Luk. sitteth at the right hand of his Father *g*, mak-
 22. 44. Mat. ing intercession *h*, and shall return to judge men
 27. 46. and Angels, at the end of the world *i*.

A. 1. 37.
 Rom. 6. 9. e. 1. Cor. 15. 3. 3. f. John 20. 25, 27. g. Mat. 15. 13. h. Rom.
 8. 5. Heb. 9. 24. Heb. 7. 25. i. Rom. 14. 9. 10. A. 1. 11. A. 10. 42
 Mat. 13. 40. 41, 42. Jude v. 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect obedience,
 and sacrifice of himself, which he, through the
 eternal Spirit once offered up unto God, hath
 fully satisfied the justice of his Father *k*, and
 purchased, not only reconciliation, but an ever-
 lasting inheritance in the Kingdom of Heaven,
 for all those whom the Father hath given unto
 him *l*.

1. Dan. 9. 24. V I. Although the work of Redemption was
 26. Col. 1. not actually wrought by Christ till after his In-
 19, 20. Eph. carnation, yet the vertue, efficacy, and benefits
 1. 11, 14. thereof were communicated unto the Elect in
 John 17. 2. all ages successively from the beginning of the
 Heb. 9. 12. world, in, and by those promises, types, and
 15. sacrifices, wherein he was revealed, and signi-
 fied to be the seed of the Woman, which should
 bruise

bruise the serpents head; and the Lamb slain from the beginning of the world, being yesterday, and to day the same, and for ever *m*.

*m*Gal. 4. 4, 5.
Gen. 3. 15.
Rev. 13. 8.
Heb. 13. 8.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*, yet by reason of the Unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

Heb. 9. 14.
1 Pet. 3. 18.
Act. 20. 28.
John 3. 13.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply and communicate the same *p*, making intercession for them *q*, and revealing unto them in and by the Word, the mysteries of Salvation, effectually perswading them by his Spirit to believe, and obey, and governing their hearts by his word and spirit, overcoming all their enemies by his Almighty Power and Wisdom in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation *t*.

1 Joh. 3. 16.
p Joh. 39. Joh. 10. 15, 16.
p 1 Joh. 2. 1.
2. R. 34.
r Job. 15. 13.
15. Eph. 1. 7.
8, 9. John 17. 6.
f Joh. 14. 16.
Heb. 12. 2.
2 Cor. 4. 13.
Rom. 8. 9.
14.

Rom. 15. 18, 19. John 17. 17. & Psalm 110. 1. 1. Co. 15. 25, 26.
Mal. 4. 2, 3. Col. 2. 15.

CHAP. IX.

Of Free-will.

I. GOD hath indued the Will of Man with that natural liberty that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

II. Man, in his state of innocency, had freedom, and power, to will, and to do that which was good and well pleasing to God *b*; but yet, mutably, so that he might fall from it *c*,

a Mat. 17. 12.
Jam. 1. 14.
Deut. 30. 19.
b Eccl. 7. 20.
Gen. 1. 26.
c Gen. 2. 16,

III. Man by his fall into estate of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation *d*: so as a natural man, being altogether averse from that good *e*, and dead in sin, is not able, by his

17. Gen. 3. 6.
d Rom. 5. 6.
Rom. 8. 7.
John 15. 5.
Rom. 10. 12.
e Eph. 2. 1.

Joh. 6. 44. own strength, to convert himself, or to prepare
65. Eph. 2. himself thereunto *g*.

2, 3, 4, 5. I V. When God converts a sinner, and trans-
1 Cor. 2. 14. lates him into the state of grace, he freeth him
Titus. 3. 3. from his natural bondage under sin *h*; and by

4, 5. his grace alone, inables him freely to will and
6 Col. 1. 13. to do that which is spiritually good *i*, yet so, as
Joh. 8. 34, 36 that by reason of his remaining corruption, he
Phil. 2. 13 doth not perfectly, nor only will that which is
Rom. 6. 18, good, but doth also will that which is evil *k*.
22.

Gal. 5. 17. V. The will of man is made perfectly and
Rom. 7. 15, immutably free to do good alone, in the state of
18, 19, 21, 23 Glory only *l*.

1 Eph. 4. 13.
Heb. 12. 2.
1 Joh. 3. 2.
Jude v. 24.

CHAP. X.

Of Effectual Calling.

I. **A**LL those whom God hath predestinated
unto life, and those only, he is pleased
in his appointed and accepted time, effectually
to call *a* by his Word and Spirit *b*, out of that
state of sin and death, in which they are by na-
ture, to grace and salvation by Jesus Christ *c*,
inlightning their minds spiritually and saving-
ly to understand the things of God *d*; raking
away their heart of stone, and giving unto them
an heart of flesh *e*; renewing their wills, and
by his Almighty power determining them to
that which is good *f*, and effectually drawing
them to Jesus Christ *g* yet so, as they come most
freely, being made willing by his grace *h*.

Rom. 8. 30

Rom. 11. 7.

Eph. 1. 10.

11.

6 2 Thes. 2.

13, 14.

2 Cor. 3. 3, 6.

c Rom. 8. 2.

Eph. 2. 1, 2,

3, 4, 5.

2 Tim. 1. 9.

10.

d Act. 26. 18

1 Cor. 2. 10,

12.

Eph. 1. 17

18.

e Ezek. 36.

26.

f Ezek. 11. 19

Phil. 2. 13.

Deut. 30. 6.

Ezek. 36. 27.

g Eph. 1. 19.

Joh. 6. 44, 45

6 Gen. 1. 4.

Tit. 3. 4, 5.

h 2. 5.

I 1. This effectual Call is of Gods free, and
special grace alone, not from any things at all
foreseen in man *i*, who is altogether passive
therein, untill being quickned and renewed by
the holy Spirit *k*; he is thereby inabled to an-
swer this Call and to embrace the grace offered,
and conveyed in it *l*.

Psal 110. 3. **John 6. 27.** **Rom. 6. 16, 17, 18.** **2 Tim. 1. 9.**
Eph. 2. 4, 5, 8, 9. **Rom. 9. 11.** **k 1 Cor. 2. 14.** **Rom. 8. 7.**
l John 6. 37. **Ezek. 36. 27.** **John 5. 25.**

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I I I. Ele& Infants dying infancy, are re-
generated, and saved by Christ, through the Spi-
rit *m*, who worketh when, where, and how he
pleaseth *n*: So also are all other elect persons,
who are incapable of being outwardly called by
the Ministry of the Word *o*.

I V. Others, not elected: although they may
be called by the Ministry of the Word *p*, and
may have some common operations of the spi-
rit *q*. yet they never truly come unto Christ,
and therefore cannot be saved *r*: much less can
men, nor professing the Christian Religion, be
saved in any other way whatsoever, be they ne-
ver so diligent to frame their lives according to
the light of Nature, and the Law of that Reli-
gion they do profess *s*. And, to assert and main-
tain, that they may, is very pernicious, and to
be detested *t*.

CHAP. XI.

Of Justification.

I. Those whom GOD effectually calleth, he
also freely justifieth *a*: not by infusing
righteousness into them, but by pardoning
their sins, and by accounting and accepting
their persons as righteous: not, for any thing
wrought in them, or done by them, but for
Christ's sake alone: nor, by imputing faith it-
self, the act of believing, or any other evange-
lical obedience, to them as their righteousness;
but, by imputing the obedience and satisfaction
of Christ unto them *b*, they receiving and rest-
ing on him and his righteousness by faith, which
faith, they have, not of themselves, it is the
gift of God *c*.

I I. Faith, thus receiving and resting on
Christ and his righteousness, is the alone in-
strument of justification *d*; yet is it not alone
in the person justified, but is ever accompanied
with all other saving graces, and is no dead
faith, but worketh by love *e*.

m Luke 15, 16, 8.
n A& 2. 38, 3.
and John 3.
3. 5. and
1 Joh. 5. 2. &
Rom. 8. 9.
conspired
p Joh. 3. 8.
q 2 Joh. 5. 12.
A& 4. 12.
r Mat. 22. 14.
s Mat. 7. 22.
Mat. 13. 20.
21. H. b. 6.
4, 5.
t Joh. 6. 64.
65, 66.
John 8. 24.
A& 4. 12.
Joh. 14. 6.
Ephes. 2. 12.
John 4. 22.
John 17. 3.
u 2 John 9.
10, 11.
1 Cor. 16. 22.
Gal. 1. 6, 7, 8.

a Rom. 9. 30.
Rom. 3. 24.
b Rom. 5. 5.
6, 7, 8.
c 2 Cor. 5. 19.
21. Rom. 3.
22, 24. 25.
27, 28.
d Tit. 3. 5, 7.
Eph. 1. 7.
Jer. 23. 6.
1 Cor. 1. 30.
31. Rom. 5.
16, 17, 18.
e A& 10. 44.
Gal. 2. 26.
Phil. 3. 9.
A& 13. 38.
39.
Eph. 2. 7, 8.
f Joh. 1. 12.
Rom. 3. 28.
Rom. 5. 1.
Jam. 2. 1.
22, 26.
III. Gal. 5.

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I I I Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf *f*; Yet, in as much as he was given by the Father, for them *g*, and, his obedience and satisfaction accepted in their stead *h*, and both freely, not for any thing in them; their justification is only of free grace *i*, that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *4*.

I V. God did from all eternity, decree to justify all the elect *l*, and Christ did, in the fullness of time, die for their sins, and rise again for their justification *m*; nevertheless they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

V. God doth continue to forgive the sins of those that are justified *o*; and although they can never fall from the state of justification *p*, yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confess their sins, beg pardon, and renew their faith and repentance *q*.

V I. The justification of Believers under the Old Testament, was, in all these respects, one and the same with the justification of Believers under the New Testament *r*.

32. Luk. 1. 7 Gal. 3. 9, 1, 14 Rom. 4. 22, 23, 24. Heb. 13. 8.

CHAP. XII.

Of Adoption.

I. **A**LL those that are justified God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*; by which they are taken into the number, and enjoy the liberties and privileges, of the children of God *b*, have his Name put

put upon them *c*, receive the spirit of Adoption *d*, have access to the Throne of grace with holyness *e*, are enabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him, as by a Father *k*: yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting salvation *o*.

CHAP. XII.

Of Sanctification.

I. They who are effectually called, and regenerated, having a new heart, and a new Spirit created in them, are further sanctified really and personally, through the virtue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakened and mortified *d*, and they more and more quickened and strengthened in all saving grace *e*, to the practice of true holiness, without which no man shall see the Lord *f*.

II. This Sanctification is throughout, in the whole man *g*: yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continual, and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh *i*.

III. In which war, although the remaining corruption, for a time, may much prevail *k*: yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

CHAP. XIV.

Of saving Faith.

I. The grace of Faith, whereby the Elect are enabled to believe to the saving

Jer.
2 Cor. 6.
Rev. 3. 12.
Rom. 8. 15.
Eph. 3. 12.
Rom. 5. 2.
Gal. 4. 6.
Ps. 103. 13.
Prov. 14. 26.
Mat. 6. 30.
1 Pet. 5. 7.
Heb. 12. 6.
Lam. 3. 13.
Eph. 4. 30.
Heb. 6. 12.
1 Pet. 1. 34.
Heb. 1. 14.
1 Cor. 6. 11.
Act. 20. 32.
Phil. 3. 10.
Rom. 6. 5, 6.
Joh. 17. 17.
Eph. 5. 26.
2 Thes. 2. 13.
Rom. 6. 6.
Gal. 5. 24.
Rom. 8. 13.
Col. 1. 11.
Eph. 3. 16.
17, 18, 19.
1 Cor. 7. 1.
Heb. 12. 14.
1 Thes. 5.
23.
Joh. 1. 10.
Rom. 7. 18.
23. Phil. 3.
12.
Gal. 5. 17.
1 Pet. 2. 11.
Rom. 7. 23.
Rom. 6. 14.
1 John 5. 4.
Eph. 4. 15, 16.
2 Pet. 3. 18.
2 Cor. 3. 18.
2 Cor. 7. 1.

^a Heb. 10. 39 of their souls ^a, is the work of the Spirit of
^b 2 Cor. 4. 13 Christ in their hearts ^b, and is ordinarily
^c Eph. 1. 17 wrought by the Ministry of the Word ^c, by
^d 18. 19. which also, and by the administration of the
^e Eph. 2. 8 Sacraments, and Prayer, it is increased and
^f Rom. 10. 14, 17 strengthened ^d.
^g 1 Pet. 2. 2

^a Act. 20. 31 I I. By this Faith, a Christian believeth to
^b Rom. 4. 11 be true, whatsoever is revealed in the Word,
^c Luke 17. 5 for the Authority of God himself speaking
^d Rom. 1. 16 therein ^e, and acteth differently upon that
^f 17. which each particular passage thereof contain-
^g e Joh. 4. 42 eth; yielding obedience to the Commands ^f;
^h 2 Thes. 2. 13 trembling at the threatnings ^g, and embracing
ⁱ 1 Joh. 5. 10 the promises of God for this life, and that
^j Act. 24. 14 which is to come ^h. But the principal acts of
^k f Rom. 10. 26 saving Faith, are, Accepting, Receiving, and
^l g Isa. 66. 2 Resting upon Christ alone for Justification, San-
^m h Heb. 11. 13 ctification, and Eternal life; by virtue of the
ⁿ 1 Tim. 4. 8 Covenant of Grace ⁱ.
^o i Joh. 1. 12
^p Act. 16. 31
^q Gal. 2. 20
^r Act. 15. 11

^a Heb. 5. 13 I II. This Faith is different in degrees, weak,
^b 24. Rom. 4. or strong ^e: may be often and many wayes as-
^c 19, 20. sailed, and weakned, but gets the victory ^f;
^d Mat. 6. 30 growing up in many to the attainment of a full
^e Mat. 8. 10 assurance through Christ ^m, who is both the
^f 1 Luk. 22. 31 Author and Finisher of our Faith ⁿ.
^g 32. Eph. 6. 16. 1 Joh. 5.

CHAP. XV.

Of Repentance unto life.

^a Heb. 12. 1. **R**epentance unto life, is an evangelical
^b grace ^a, the Doctrine whereof is to be
^c preached by every Minister of the Gospel, as
^d well as that of Faith in Christ ^b.
^e 4. 5.

^a Heb. 6. 11 I I. By it, a sinner out of the sight and sense,
^b 12. Heb. 10. not only of the danger, but also of the filthy-
^c 22. Col. 2. 12. ness and odiousness of his sins, as contrary to
^d 1. Heb. 12. 1. the holy nature, and righteous Law of God:
^e a Zec. 12. 10 and, upon the apprehension of his mercy in
^f Act. 11. 18 Christ to such as are penitent, so grieves for,
^g 6 Luk. 24. 47 and hates his sins, as to turn from them all un-
^h Mark. 1. 15 to God ^c, purposing and endeavouring to walk
ⁱ Act. 20. 21 with
^j e Ezek. 18. 30
^k 31. Ez. 26. 11
^l Isa. 30. 20
^m Psal. 31. 4
ⁿ Jer. 31. 18, 19
^o Joeh. 12. 13
^p Amos 5. 15
^q 1. 119-128
^r 1. Cor. 7. 11,

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with him in all the wayes of his Commandments *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so smal, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

d Rom. 6. 23. Rom. 5. 12. Matth. 11. 36. *e* Isa. 59. 7. Rom. 8. 16, 18.

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*, upon which, and the forsaking of them, he shall find mercy *m*: so he that scandalizeth his Brother; or the Church of Christ, ought to be willing by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

CHAP. XVI.

Of Good Works.

I. Good Works are only such as God hath commanded in his holy Word *a*, and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

II. These good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*: and by them, Believers manifest their thankfulness *d*,

C

strengthen

d Psal. 119.

6, 59, 106.

Luke 1. 6.

e Kin. 23. 25.

f Ezek. 36.

31, 32.

Ezek. 16. 61.

62, 63.

g Hos. 14. 2.

h Rom. 3. 24

Ephes. 1. 7.

i Luke 13. 3.

5. Act. 17.

30, 31.

1. Isai. 1.

k Psal. 19. 13

Luke 17. 8.

1 Tim. 1. 13

15.

l Psal. 51. 4.

5, 7, 9, 14.

Psal. 32, 5, 6.

m Pro. 28. 13

1 Joh. 1. 9.

n Jam. 5. 16.

Luk. 17. 3, 4.

Josh. 7. 19.

Psal. 51.

throughout.

o 1 Cor. 3, 8.

a Micah, 6. 8.

Rom. 12. 2.

Heb. 13. 21.

b Mat. 15. 9.

Isa. 29. 13.

1 Pet. 1. 18.

Rom. 10. 2.

John 16. 2.

1 Sam. 15. 22.

22. 23.

c Jam. 2. 18.

22.

d Psal. 119.

12, 13.

1 Pet.

e 1 Joh. 2. 3. Strengthen their assurance, edifie their Bre-
 5. 1 Pet. 1. 5 thren f, and adorn the profession of the Gospel
 6, 7, 8, 9, 10. stop the mouths of the adversaries h, and glori-
 f 2 Cor. 9. 2. fie God i, whose workmanship they are, created
 Matth. 5. 16 in Christ Jesus thereunto k: that, having their
 10, 11, 12. fruit unto holiness, they may have the end,
 1 Tim. 6. 1. eternall life l.
 h 1 Pet. 2. 15

i 1 Pet. 2. 12. I II. Their ability to do good works, is not
 Phil. 1. 11. at all of themselves, but wholly from the Spi-
 John. 15. 8. rit of Christ m. And that they may be inabled
 k Eph. 2. 9. thereunto, besides the graces they have already
 l Rom. 6. 22. received, there is required an actual influ-
 m John 15. 4, 6. ence of the same holy Spirit, to work in them
 Ezck. 36. 26 to will and to do, of his good pleasure n: yet
 27. are they not hereupon to grow negligent, as if
 n Phil. 2. 13. they were not bound to performe any duty, un-
 2 Cor. 3. 5. lesse upon a special motion of the Spirit, but
 they ought to be diligent in stirring up the
 grace of God that is in them o.

o Phil. 2. 12. I V. They who in their obedience, attain to
 Heb. 6. 11, 12 the greatest high which is possible in this life,
 2 Pet. 1. 3, 5 are so far from being able to supererogate, and
 18, 11. to do more then God requires, as that they fall
 Isa. 64. 7. short of much which in duty they are bound
 2 Tim. 1. 6. to do p. l
 Act. 16. 6, 7. Jude v. 20.

l Luk. 17. 10. V. We cannot, by our best works merit par-
 Nch. 13. 22. don of sin, or eternall life at the hand of God,
 Job 9. 2, 3. by reason of the great disproportion that is be-
 Gal. 5. 17. tween them and the glory to come; and, the
 infinite distance that is between us and God,
 whom, by them, we can neither profit, nor, satis-
 Rom. 1. 20. fy for the debt of our former sins q, but, when
 Rom. 4. 2, 4, 6. Eph. 2. 8, 9 we have done all we can, we have done but our
 Tit. 3. 5, 6, 7 duty, and are unprofitable servants r; and be-
 Rom. 8. 18. cause as they are good, they proceed from his
 Psal. 16. 2. Spirit s: and as they are wrought by us, they
 Job 22. 2, 3. are defiled, and mixed with so much weakness
 Job 53. 7, 8. and imperfection, that they cannot endure the
 r Luk. 17. 10 severity of Gods judgements.
 s Gal. 5. 22, 23.

r Isa. 64. 6. VI. Yet notwithstanding the persons of Bel-
 Gal. 5. 17. lievers being accepted through Christ, their
 Rom. 7. 15, 18. Ps. 143. goo
 1. Ps. 130. 3.

good works also are accepted in him *a*, not as though they were in this life wholly unblamable and unreprouable in Gods sight *w*, but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

V I I. Works done by unregenerate men although, for the matter of them they may be things which God commands, and of good use, both to themselves and others, yet, because they proceed not from an heart purified by faith *t*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful, and displeasing unto God *d*.

b Match. 6. 2. 5, 16. *c* Hag. 2. 14. Tit. 1. 15. Amos. 5. 21, 22. Hos. 1. 1. Rom. 9. 15. Tit. 3. 5. *d* Psal. 14. 4. Psal. 36. 3. Job 1. 14, 15. Mat. 25. 41. 42, 43, 45. Mat. 23. 23.

a Eph. 1. 6.
1 Pet. 2. 5.
Exod. 28. 38
Gen. 4. 4.
with Heb.
11. 4.
w Job. 9. 20.
Psal. 143. 2.
x Heb. 13. 20
21. 2 Cor. 8.
12. Heb. 6.
10. Mat. 25.
21, 23.
2 King. 10.
30, 31.
1 King. 21.
27, 29.
Phil. 1. 15.
16, 18.
c Gen. 4. 5.
with Heb.
11. 4.
Heb. 11. 6.
a 1 Cor. 13. 3.
12. 1. 12.

CHAP. XVII.

Of the Perseverance of the Saints.

I. They whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangable love of God the Father *b*, upon the efficacy of the merit, and intercession of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the Covenant of Grace *e*, from all which, ariseth also the certainty, and infallibility thereof *f*.

1 Joh. 2. 27. *1* Joh. 3. 9. *e* Jer. 32. 40. *f* Joh. 10. 28. 2 Thes. 3. 3.

a Phil. 1. 6.
2 Pet. 1. 10.
Joh. 10. 28.
29.
1 Joh. 3. 9. 7
1 Pet. 1. 5, 9.
b 2 Tim. 2.
18. 19.
Jer. 31. 3.
c Heb. 10. 10
14. Heb. 12.
20, 21. Heb.
9. 12, 13, 14
15. Rom. 8.
38. to the
end. Joh. 17.
11, 24.
Luk. 22. 32.
Heb. 7. 25.
d John 14.
16, 17.
e 1 Joh. 2. 19.

I I I. Nevertheless, they may through the temptations of Satan and of the world, the prevalency of corruption remaining in them; and the neglect of the means of their preservation, **g** fall into grievous sins, and for a time continue therein **h**, whereby they incur Gods displeasure **i**, and grieve his holy Spirit **k**, come to be deprived of some measure of their graces and comforts **l**, have their hearts hardned **m**, and their consciences wounded **n**, hurt, and scandalize others **o**, and bring temporal judgment upon themselves **p**.

g Mat. 26. 70. 72, 74. **h** Psal. 51. tittle and verse 14. **i** Isa. 64. 5, 7. 9. **2** Sam. 11. 27. **k** Eph. 4. 30. **l** Psal. 51. 8, to 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. **m** Isa. 63. 17. Mark 6. 51. Mark 16. 14. **n** Psal. 37. 7, 4. Phil 5. 1, 6. **o** 2 Sam. 12. 14. **p** Psal. 89. 31, 32. 1 Cor. 11. 32.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

I. **A**lthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of Salvation **a**, which hope of theirs shall perish **b**; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace **c**, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed **d**.

a Joh. 8. 13. **14**. Micah. 3. **11**. Deut. 29. **19**. Joh. 8. 41. **6** Mat. 7. 22, 23. **c** 1 Joh. 2. 3. **1** Joh. 3. 14, 18, 29, 21, 24. **2** John 5. 13. **d** Rom. 5. 2. 6.

I I. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope **e**, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation **f**, the inward evidence of those graces unto which these promises are made **g**, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God **h**; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption **i**.

2 Pet. 1. 4, 5, 10, 11. **1** Jon. 2. 3. **3** John 3. 14. **2** Cor. 1. 12. **6** Rom. 18. 15, 16. **14**. Eph. 4. 30. **2** Cor. 1. 21. **22**.

III. This

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III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: yea, being inabled by the Spirit to know things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of the assurance, so far is it, from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light, yet are they never utterly destitute of that seed, of God, and life of faith, that love of Christ and the Brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may, in due time, be revived, and by the which in the mean time, they are supported from utter despair.

Isa. 5. 10. 9. 1 John 3. 9. Luk. 22. 32. Job 13. 15. Psal. 73. 8. 12. Isa. 50. 10. 7 Mit. 7. 7, 8, 9. J. 1. 32. 40. Isa. 54. 7, 8, 22. 1. Psal. 88. throughout.

1 Jo. 5. 13
Isa. 50. 10.
Mark. 9. 24.
Psal. 88,
throughout.
Psal. 77. to
vers. 12.

1 Cor. 2. 12
1 John 4. 13
Heb. 6. 11, 12
Eph. 3. 17
18.

2 Pet. 1. 10
2 Rom. 5. 13
2, 5. Rom.
14, 17. Rom

15. 13. Eph.
1. 2, 4. Psalm
4, 6, 7. Psalm
119. 32.

1 Joh. 1. 2.
Rom. 6. 12.
Titu. 2. 11,
12, 14.

2 Cor. 7. 1.
Rom. 8. 1, 12
1 Joh. 3. 2, 3,
Psal. 130. 4.

1 Joh. 1. 6, 7.
1 Can. 5. 20
3. 6. Psal. 51
8. 12, 14.

Eph. 4. 30, 31
Psal. 77. 1. to
10. Mat. 25.
69, 70, 71, 72

Psal. 31. 20.
Isa. 50. 10.
Psal. 88.
throughout.

15. Psal 51.
9. 10, Psal.

CHAP. XIX. Of the Law of God.

I. GOD gave to ADAM a Law, as a Covenant of Works, by which he bound him

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him, all his posterity to personal, entire, exact and perpetual obedience : promised life upon the fulfilling, and threatened death upon the breach of it : and endued him with power and ability to keep it a.

I I. This Law, after his fall, continued to be a perfect rule of righteousness, and as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables *b*, the four first Commandments containing our duty towards God, and the other six, our duty to man *c*.

I I I. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of worship, prefiguring Christ his graces, actions, sufferings, and benefits *d*, and partly holding forth divers instructions of Moral duty *e*. All which Ceremonial Laws are now abrogated under the New Testament *f*.

I V. To them also, as a Body Politick, he gave sundry Judicial Laws, which expired together with the state of that people : not obliging any other now, further then the general equity thereof may require *g*.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*, and that, not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it *i*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

b Rom. 13. 8, 9, 10. Eph. 6. 2. 1 John 2. 3, 7, 8. *c* Jam. 2. 10, 11. *d* Mat. 5. 17, 18. 19. Jam. 2. 8. Rom. 3. 31.

V I. Although true believers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned *l*, yet is it of great use to them, as well as to others, in that, as a rule of life informing them of the will of God, and

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31.

and their duty, it directs and binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts and lives *n*; so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew, what even their sins deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the Law *r*. The promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*, although not as due to them by the Law, as a Covenant of Works *t*. So as a mans doing good and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and not under grace *u*.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing, and inabling the will of man, to do that freely and chearfully, which the will of God revealed in the Law requireth to be done *x*.

12. with Psal. 34. 12, 13, 14, 15, 16. Heb. 12. 28, 29. *n* Gal. 3. 31. *r* Ezek. 36. 27. Heb. 8. 10. with Jer. 31. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

I. **T**HE Liberty which Christ hath purchased for Believers, under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the Curse of the

a Tit. 2. 14. Morall Law a, and in their being delivered
 1 Thes. 1. 10 from this perſent evil world, bondage to Satan,
 Gal. 3. 13. and dominion of ſin b; from the evil of afflicti-
 6 Gal. 1. 4. ons, the ſting of death, the victory of the grave,
 Col. 1. 13. and everlaſting damnation c, as alſo, in their
 Acts 26. 18. free acceſſe to God d, and their yeelding obe-
 Rom. 6. 14. dience unto him, not out of ſlaviſh fear, but a
 c Rom. 8. 28. Child-like love and willing minde e. All
 Pſal. 119. 71 which were common alſo to Believers under the
 1 Cor. 15. 54 Law f. But under the New Teſtament, the li-
 55, 56, 57. berty of Chriſtians is further enlarged, in their
 Rom. 8. 1. freedo n from the yoke of the Ceremonial Law,
 d Rom. 5. 1, 2 to which the Jewiſh Church was ſubjected g,
 e Rom. 8. 14 and in greater boldneſſe of acceſſe to the Throne
 15. 1 Joh. 4. of Grace h, and in fuller communications of the
 18. free Spirit of God, than Believers, under the
 f Gal. 3. 9, 14 Law, did ordinarily partake of i.

16. Heb. 10. I I. God alone is Lord of the conſcience k;
 19. to 22. and hath left it free from the doctrines and
 i Joh. 7. 38. commandments of men, which are, in any thing
 39. 2 Cor. contrary to his Word, or beſide it, if matters of
 3. 13, 17, 18. Faith, or Worſhip l. So that to believe ſuch
 k Jam. 4. 12. doctrines, or to obey ſuch commands out of con-
 Rom. 14. 4. ſcience, is to betray true liberty of conſciencem,
 k Acts 4. 19. and the requiring of an implicate faith, and an
 Acts 5. 29. absolute and blind obedience, is, to deſtroy li-
 1 Cor. 7. 23 berty of conſcience, and reaſon alſo n.

25. Ma. 15. 9 I I I. They, who upon pretence of Chriſtian
 m Col. 2. 20. Liberty, do praſtiſe any ſin, or cheriſh any luſt,
 22, 23. do thereby deſtroy the end of Chriſtian Liber-
 Gal. 1. 19. ty, which is, that being delivered out of the
 Gal. 2. 4, 5. hands of our enemies, we might ſerve the Lord
 Gal. 5. 1. without fear, in holineſſe and righteouſneſſe be-
 n Ro. 10. 17. fore him, all the dayes of our life o.

Rom. 14. 23 I V. And becauſe the Power which God
 Iſa. 8. 2 c hath ordained, and the Liberty which Chriſt
 Act. 17. 11 hath purchaſed, are not intended by God, to
 John 4. 22. deſtroy, but mutually to uphold and preſerve
 Hoſ. 5. 11. one another: They, who upon preſence of
 Rev. 13. 12, Chriſtian Liberty ſhall oppoſe any lawful Power
 16, 17. er, or the lawfull exerciſe of it, whether it be
 Jer. 8. 9. Civil
 Gal. 5. 13. Civil
 1 Pet. 2. 16. Civil
 1 Pet. 2. 19. Civil
 John 8. 34. Civil
 Lu. 1. 74, 75 Civil

Civil or Ecclesiastical, resist the ordinance of God *p.* And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation: or, to the power of Godliness; or, such erroneous Opinions or Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace, and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q.* and by the Power of the Civil Magistrate *r.*

p. Mat. 12. 25. 1 Pet. 2. 13. 14, 16. Rom. 13. 2. to 8. Heb. 23. 17. *q.* Rom. 1. 32. with 1 Cor. 5. 1, 5, 11, 13. 2 John vers. 10, 11. and 2 Thes. 3. 14. and 1 Tim. 6. 3, 4, 5. and Tit. 1. 10. 11. 13. & Tit. 3. 10. with Mat. 18. 25, 16. 17. 1 Tim. 1. 19. 3, 4. with 2 John vers. 10. 11. Ezra, 7. 23, 25, 26, 27, 28. Rev. 17. 12, 16, 17. Nehe. 13. 15, 17, 21, 22, 25, 30. 2 Kings 23. 5, 6, 9. 20, 21. 2 Chron. 34. 33. Zech. 13. 2, 3. *r.* Rev. 2. 2, 14, 15, 20. Rev. 3. 9. & Deut. 13, 6, to 12. Rom. 13. 3, 4. with 2 John vers. 10. 11. Ezra, 7. 23, 25, 26, 27, 28. Rev. 17. 12, 16, 17. Nehe. 13. 15, 17, 21, 22, 25, 30. 2 Kings 23. 5, 6, 9. 20, 21. 2 Chron. 34. 33. Zech. 13. 2, 3.

CHAP. XXI. *Of Religious Worship, and the Sabbath day.*

I. **T**He light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might *a.* But, the acceptable way of worshipping the true God, is instituted by himself, and so limited to his own revealed Will, that he may not be worshipped, according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture *b.*

II. Religious Worship is to be given to GOD, the Father, Son, and Holy Ghost; and to him alone *c.*; not to Angels, Saints, or any other Creature *d.*, and, since the Fall, not without a Mediator; *e.*

a. Rom. 1. 20. Acts 17. 24. Psal. 119. 68. Jer. 10. 7. Psal. 31. 23. Psal. 18. 3. Rom. 10. 12. Psal. 62. 8. Josh. 24. 14. Mark 12. 33. 6 Deu. 12. 32. Matth. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 15, 10. 20. Exod. 20. 4, 5, 6. Col. 2. 23. *c.* Mat. 4. 10. with John 6. 23. and 2 Cor. 13. 14. *d.* Col. 2. 18. Rev. 19. 10. *e.* Rom. 1. 25.

Joh. 14. 6. Mediator; nor in the mediation of any other
 1 Tim. 2. 5. but of Christ alone e.

Eph. 2. 18. III. Prayer, with thanksgiving, being one
 Col. 3. 17. special part of Religious Worship f, is by God
 Phil. 4. 6. required of all men g: and that it may be ac-
 Psal. 65. 2. cepted, it is to be made in the name of the
 Joh. 14. 13 Son h, by the help of his Spirit i, according
 14. 1 Pet. 2. 5 to his Will k: with understanding, reverence,
 Rom. 8. 26. humility, fervency, faith, love, and perseve-
 1 Joh. 5. 14 rance l: and, if vocal, in a known tongue m.

Gen. 18. 27. IV. Prayer is to be made for all things
 Jam. 5. 16. lawful n, and for all sorts of men living or that
 Jam. 1. 6, 7. shall live hereafter o: but not for the dead p,
 Mat. 11. 14. nor for those of whom it may be known, that
 Mat. 6. 12, 14, 15. they have sinned the sin unto death q.

Eph. 6. 18. V. The reading of the Scriptures with godly
 1 Cor. 14. fear r, the sound Preaching s, and conscionable
 14. hearing of the Word, in obedience unto God,
 2 Joh. 5. 14 with understanding, faith, and reverence t; sing-
 1 Tim. 2. 12 ing of Psalms with grace in the heart u: as
 Joh. 17. 20. also, the due administration, and worthy re-
 2 Sam. 7. 29. ceiving of the Sacraments instituted by Christ;
 Ruth. 4. 12. are all parts of the ordinary Religious Wor-
 2 Sam. 12. ship of God w; Besides religious Oaths*, Vows*,
 21, 22, 23. Solemn Fasting t, and thanksgivings, upon se-
 with Luke 16. 25, 26. veral occasions a, which are, in their several
 Rev. 14. 13. times and seasons, to be used in an holy and
 1 Joh. 5. 16 religious manner b.

1 Joh. 5. 16
 1 A.C. 15. 21
 Rev. 1. 3. f 2 Tim. 4. 2. Jam. 1. 22. Mat. 13. 19. Heb. 4. 2. Isa. 69. 2. u Col. 3. 16. Eph. 5. 19.
 A.C. 10. 33. w Matth. 28. 19. 1 Cor. 11. 23, to 29. A.C. 2. 42. & Deut.
 Jam. 5. 13. Nehe. 10. 29. y Isa. 19. 21. with Eccl. 5. 4, 5. & Joel. 2. 12.
 6. 13. with Matth. 9. 15. 1 Cor. 7. 5. & Psal. 107. throughout. Either.
 Eph. 4. 16 12. 28.
 9. 22. 6 Heb.

VI. Neither Prayer nor any other part of
 Religious Worship, is now under the Gospel,
 e Joh. 4. 21. either tyed unto, or made more acceptable by
 d Mat. 1. 11. any place in which it is performed, or towards
 1 Tim. 2. 8. which it is directed c: but GOD is to be Wor-
 e Joh. 4. 23. shipped every where d, in Spirit and Truth e: as
 24. in private Families f, daily g, and in secret,
 f Jer. 10. 25. each one by himself h; so more solemnly in the
 D. ut. 6. 6, 7. 2 Sam. 6. 18, 20. 1 Pet. 3. 7. A.C. 10. 2. g Mat. 6. 11, 6 Matth. 6. 6. Eph. 6. 18.
 Job 1. 5. publick

publick Assemblies which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence calleth thereunto *1. Isa. 56. 6, 7. Heb. 10. 25. Prov. 1. 20. 21, 24. Prov. 8. 34. 1 A. 13. 42. Luk. 4. 16. A. 2. 42.*

VII. As is of the Law of Nature, that, in general, a due proportion of time be set apart, for Worship of God: so, in his Word, by a positive, Moral, and perpetual Commandment, binding all men, in all Ages, he hath particularly appointed One day in Seven for a Sabbath to be kept holy unto him: which & from the beginning of the World to the Resurrection of Christ, as the last Day of the week; and from the Resurrection of Christ, was changed into the first Day of the Week, which, in Scripture, is called the Lords Day, and is to be continued to the end of the World, as the Christian Sabbath *Exod. 20. 8, 10, 11. Isa. 56. 2, 4, 6, 8. Gen. 2. 2, 3. 1 Co. 16. 1, 2 A. 20. 7. Rev. 1. 10. Exod. 20. 8, 10. Ma. 5. 17, 18. Exod. 20. 8 Exod. 16. 27 25, 26, 29, 30 Exod. 31. 15 16, 17. Isa. 58. 13. Neh. 13. 15. 16, 17, 18, 19 21, 22. p Isa. 58. 13. Mat. 12. 1. 10 13.*

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest all the Day, from their own works, words, and thoughts about their worldly imployments, and recreations, but also are taken up the whole time, in the publick and private Exercises of his Worship, and in the duties of necessity, and mercy.

CHAP. XXII. Of Lawful Oaths and Vows.

I. A Lawful Oath is a part of Religious Worship, wherein upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth, or falshood of what he sweareth *Deut. 10. 20.*

II. The name of God only, is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly, or rashly, by that glorious and dreadful

- dreadfull Name ; or, to swear at all, by any other thing, is sinful and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament as well as under the Old *e* ; so a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken *f*.
- I I I.** Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority *i*.
- I V.** An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation *k* : It cannot oblige to sin ; but, in any thing not sinful, being taken, it binds to performance, although to a mans own hurt *l*. Nor is it to be violated, although made to Hereticks or Infidels *m*.
- V.** A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.
- V I.** It is not to be made to any Creature but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or for the obtaining of what we want : whereby we more strictly bind ourselves to necessary duties : or to other things, so far, and so long, as they may fitly conduce thereunto *p*.
- V I I.** No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance where

whereof he hath no promise of ability from God *a*, In which respect, Popish Monastical *a* *Act. 23. 12* Vows, of perpetual single life, professed Pover- *14.* *Mark. 6. 26.* ty, and Regular Obedience, are so far from *Numb. 30.* being degrees of higher Perfection, that they *5, 8, 12, 15,* are superstitious and sinful snares, in which, no Christian may intangle himself. *r Matth. 19. 11, 12.*

CHAP. XXIII. Of the Civil Magistrate.

1 Cor. 7. 2, 9.
Eph. 4. 28.
1 Pet. 4. 2.
1 Cor. 7. 23.

I. GOD, the Supream Lord and King of all the World, hath ordained Civil Magistrates, to be under him, over the people, for his own Glory, and the publick good: and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers *a*.

I I. It is lawfull for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholesome Lawes of each Commonwealth *c*: so for that end they may lawfully now under the New Testament wage War, upon just and necessary occasion *d*.

I I I. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Key of the Kingdom of Heaven *e*, yet he hath Authority and it is his duty, to take order, that Unity and Peace be preserved in the Church that the Truth of God be kept pure and intire, that all blasphemies and heresies be suppressed, all corruptions and abuse in worship and discipline prevented, or reformed *f*: and all the Ordinances of God duly settled, administered, and observed *g*, For the better effecting

a Rom. 13. 1, 2, 3, 4.
1 Pet. 2. 13. 14.
b Prov. 8. 15
16. Rom. 13 1, 2, 4.
c Psal. 2. 10. 11, 12.
1 Tim. 2. 2
d Psal. 82. 3, 4
2 Sam. 23. 3.
e 1 Pet. 2. 13.
d Luk. 3. 14.
Rom. 13 4.
Mat. 7. 9, 10
Act. 10, 1, 2.
Rev. 17. 14
16.
f Chro. 26. 18. with.
Mat. 13. 17.
and Mat. 16 15. 1 Cor. 12 28, 29.
g Eph. 4. 11, 12
1 Cor. 4. 1, 2. Rom. 10. 15, Heb. 5. 4. f Isa. 46. 23. Psal. 122. 9. Ezra. 7. 23, 25, 26, 27, 28. Lev. 24. 16. D. ut. 13. 5, 6, 12. 2 King. 18. 4. 1 Chron. 13. 1, 2, 9. 2 Kings 23. 1. 10 26. 2 Chron. 34. 33. 2 Chro. 15. 12, 13.

whereof, he hath power to call synods to be present at them, and to provide the whatsoever is translated in them, be according to the minde of God g.

g 2 Chro. 19.

8, 9, 10, 11.

2 Chron. 29.

30 chapters.

Mat. 2. 4, 5.

h 1 Tim. 2. 1.

2.

i 1 Pet. 2. 17.

k Rom. 13.

6, 7.

l Rom. 13. 5.

Tit. 3. 1.

m 1 Pet. 2.

13, 14, 16.

n Rom. 13. 1.

o King. 2. 35.

p Act. 25. 9,

10, 11.

q 1 Pet. 2. 1,

10, 11.

r Jude vers. 8.

9, 10, 11.

s 2 Thes. 2. 4.

t Rev. 13. 15,

16, 17.

IV. It is the duty of people to pray for Magistrates h, to honour their persons i, to pay them tribute and other dues k: to obey their lawfull Commands, and to be subject to their Authority, for conscience sake l. Infidelity, or difference in Religion doth not make void the Magistrates just and legal Authority, nor free the people from their due obedience to him m, from which Ecclesiastical persons are not exempted n, much lesse hath the Pope any power or jurisdiction over them, in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be Heriticks, or upon any other pretence whatsoever o.

CHAP. XXIV.

Of Marriage, and Divorce.

I. **M**Arriage is to be between one Man and one Woman: neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time a.

II. Marriage was ordained for the mutual help of Husband and Wife b, for the increase of Man-kind with a legitimate issue, and of the Church with an holy seed c, and for preventing of uncleanness d.

III. It is lawfull for all sorts of people to marry, who are able with judgment, to give their consent e. Yet, is it the duty of Christi-

ans to marry only in the Lord f. And therefore such as professe the true reformed Religion, should not marry with infidels, Papists, or other Idolaters. Neither should such as are godly be unequally yoked, by marrying with such

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such as are notoriously wicked in their life, ^gGen. 34. 14
or maintain damnable Heresies ^g. ^{Exod. 34. 16}

IV. Marriage ought not to be within the ^{Deut. 7. 3, 4.}
degrees of Consanguinity or Affinity forbidden ^{1 King. 11. 4.}
in the Word ^h. Nor can such incestuous mar- ^{Neh. 13. 25.}
riages ever be made lawful by any Law of ^{26, 27.}
Man, or consent of Parties, so as those per- ^{Mal. 2. 11. 12}
sons may live together as Man and Wife ⁱ. The ^{2 Cor. 6. 14.}
Man may not marry any of his Wives kindred ^h Levit. 18.
nearer in blood, then he may of his own: nor ^{chapter.}
the Woman of her Husbands kindred nearer in ^{1 Cor. 5. 1.}
blood, then of her own ^k. ^{Amos 2. 7.}

V. Adultery, or fornication committed after ^{19, 20, 21.}
a contract, being detected before marriage,
giveth just occasion, to the innocent Party to
dissolve that Contract ^l. In the case of Adultery
after marriage, it is lawful for the innocent
Party to sue out a divorce ^m, and after the di- ^{Mat. 1. 18,}
vorce, to marry another, as if the offending ^{19, 20.}
Party were dead ⁿ. ^{Mat. 5. 31}

VI. Although the corruptions of man be ^{Mat. 19. 9}
such as is apt to study arguments, unduly to ^{Rom. 7. 2, 3}
put asunder those whom God hath joyned to-
gether in marriage: yet nothing but Adultery,
or such wilful desertion as can no way be reme-
died by the Church, or Civil Magistrate, is cause
sufficient of dissolving the bond of Marriage ^o:
Wherein, a publick and orderly course of pro- ^{Mat. 19. 8, 9}
ceeding is to be observed: And, the Persons ^{1 Cor. 7. 15.}
concerned in it, not left to their own wills and ^{Matth. 19. 6}
discretion in their own case ^p.

CHAP. XXV. Of the Church.

^p Deut. 24.
1, 2, 3.

I. **T**He Catholick or Universal Church which
is invisible, consists of the whole num-
ber of the Blesst, that have been, are, or shall
be gathered into one, under Christ the Head
thereof; and is the Spouse, the Body, the ful-
nesse of Him that filleth all in all ^a.

^a Eph. 1. 10.
22, 23.
Eph. 5. 23.
27, 32.
Col. 1. 1

6 1 Cor. 1. 2
 1 Cor. 12. 12
 13. Psal. 2. 8
 Rev. 7. 9.
 Rom. 15. 9.
 10, 11, 12.
 e 1 Cor. 7. 14
 Act. 2. 39.
 Ezk. 16. 20
 21. Rom. 11
 16. Gen. 3. 17
 Gen. 17. 7.
 d Ms. 23. 47
 Isa. 9. 7.
 e Eph. 2. 19
 Eph. 3. 15.
 f Act. 2. 47.
 g 1 Cor. 12.
 28. Eph. 4.
 11, 12, 13. *
 Mat. 28. 19,
 20. Isa. 59.
 21.
 h Rom. 11.
 3, 4 Rev. 12.
 6, 14.
 i Rev. 2. 3,
 chapters.
 1 Cor. 5. 6, 7
 k 1 Cor. 13. 12
 Rev. 2. 3.
 chapters.
 Mat. 13. 24.
 25, 26, 27
 28, 29, 30, 47
 l Rev. 18. 2.
 Rom. 11. 18
 19, 20, 21, 22
 m Mat. 16, 18
 Psal. 72. 17.
 Psal. 102. 28
 Mat. 28. 19,
 20.
 n Col. 1. 18.
 Eph. 1. 22.
 o Mat. 23. 8,
 9, 10.
 2 Thes. 2. 3,
 4, 8, 9.
 Rev. 15. 6,

I I. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that profess the true Religion, together with their Children: and is the Kingdom of the Lord Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of Salvation.

I I I. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own Presence and Spirit, according to his promise, make them effectual thereunto.

I V. This Catholick Church hath been sometimes more, sometimes lesse visible. And particular Churches, which are members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and publick Worship performed more or lesse purely in them.

V. The purest Churches under Heaven are subject both to mixture and errour, and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan. Nevertheless, there shall be alwayes a Church on earth, to worship God according to his will.

V I. There is no other Head of the Church, but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense be head thereof: but is that Antichrist, that Man of sin, and Son of Perdition that exalteth himself, in the Church, against Christ, and all that is called God.

CH A P. XXVI.

Of the Communion of Saints.

I. **A**LL Saints, that are united to Jesus Christ their Head, by his Spirit, and by

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by Faith, have fellowship with him in his ^a 1 Jch. 1. 3. graces, sufferings, death, resurrection, and ^b Eph. 3. 16, 17, 18, 19. glory. And, being united to one another in ^c John 1. 16. love, they have communion in each others ^d Eph. 2. 5, 6. gifts and graces ^e Phil. 3. 10. and are obliged to the per- ^f Rom. 6. 5, 6. formance of such duties, publick and private, ^g 2 Tim. 2. 12. as do conduce to their mutual good, both in the ^h Eph. 4. 15, 16. 1 Cor. 12. inward and outward man ⁱ 7. 1 Cor. 3.

I I. Saints by profession are bound to maintain ^a 21, 22, 23. an holy fellowship and communion in the wor- ^b Col. 2. 19. ship of God; and in performig such other spi- ^c 1 Thes. 5. ritual services as tend to their mutual edifica- ^d 11, 14. tion: as also, in relieving each other in out- ^e Rom. 1. 11, 12, 14. ward things, according to their several abili- ^f 1 Joh. 3. 16, 17, 18. ties, and necessities. Which communion, as ^g Gal. 6. 10. God offereth opportunity, is to be extended un- ^h 4 Heb. 10. to all those, who in every place call upon the ⁱ 24, 35. Name of the Lord Jesus ^j A& 2. 42, 46. e.

I I I. This Communion which the Saints ^a Cor. 11. 20 have with Christ, doth not make them, in any ^b e A& 2. 44, wise, partakers of the substance of his God- ^c 45. 1 Joh. 3. head, or to be equal with Christ in any respect: ^d 17. 1 Cor. 8, either of which to affirm, is impious, and blas- ^e 9, chapters phemous ^f A& 11. 9, 30. Nor doth their Communion one ^g Gal. 1. 1. 18, with another, as Saints, take away, or infringe ^h 19. 1 Cor. 8, the title, or propriety which each man hath in ⁱ 6. Isa. 42. 8. his goods and possessions ^j 1 Tim. 6. 15, 16. Psal. 45.

CHAP. XXVII.

Of the Sacraments.

I. Sacraments are holy Signes, and Seals of ^a Rom. 4. 11 the Covenant of Grace ^b Gen. 17. 7, 10, immediately in- ^c 6 Mat. 24. 9 stituted by God ^d 1 Cor. 11. 23 to represent Christ, and his ^e c 1 Cor. 10. Benefits; and, to confirm our interest in him ^f 16. 1 Cor. as also, to put a visible difference between ^g 11. 25, 26. those that belong unto the Church, and the rest ^h Cal. 3. 7. of the world ⁱ 4 Kom. 15. 8; and solemnly to engage them ^j Exod. 12. 48 to the service of God in Christ according to his ^k Gen. 34. 14. Word ^l e Rom. 6. 3, 4 e.

I I. There is in every Sacrament a Spiritual ^a 1 Cor. 10. 16 rela-

relation, or Sacramental union, between the Sign and the Thing signified: whence it comes to passe, that the names, and effects of the one are attributed to the other *f*.

f Gen. 17. 10

Math. 26. 27,

28. *Tit.* 3. 5.

g Rom. 2.

28. 29.

i 1 Pet. 3. 21.

b Mat. 3. 11.

i Cor. 12. 13

i Mat. 26.

26, 20.

Mat. 28. 16,

20.

k Mat. 28. 19

i Cor. 11.

20, 23.

i Cor. 4. 1.

H. b. 5. 4.

i Cor. 19.

2, 2, 34.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but, upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy Receivers *i*.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, and exhibited, were, for substance, the same with those of the New *l*.

CHAP. XXVIII.

Of Baptisme.

k Mat. 28. 19

b 1 Cor. 12.

13.

e Rom. 4. 11

with Col. 2.

11. 12,

d Gal. 3. 27.

Rom. 6. 5.

e Tit. 3. 5.

f Mark. 1. 4.

g Rom. 6. 3, 4

k Mat. 28.

19, 20.

I. Baptisme is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the visible Church *b*: but also, to be unto him a sign, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*, which Sacrament is, by Christs own appointment, to be continued in his Church, until the end of the World *h*.

II. The outward Element to be used in this Sacrament, is Water, wherewith the party is to be Baptized, in the Name of the Father, and of the Son, and of the holy Ghost, by a Minister of

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of the Gospel, lawfully called thereunto i.

Mat. 3. 11.

Joh. 1. 33.

Mat. 28. 19.

20.

III. Dipping of the Person into the Water, is not necessary : but Baptism is rightly administered, by pouring, or sprinkling Water upon the Person k.

Web. 9. 10.

19. 20. 21. 22

Act. 2. 41.

Act. 16. 33.

Mark. 7. 4.

Mark. 16.

15. 16.

Act. 8. 37. 38

Gen. 17. 7.

9. with.

Gal. 3. 9. 14.

and Col. 2.

11. 12. and

Act. 2. 38.

39. & Rom.

4. 11. 12.

1 Cor. 7. 14.

Mat. 28. 19.

Mark. 10. 13

14. 15. 16.

Luk. 18. 15.

Luk. 7. 30.

with Exod.

4. 24. 25. 26.

Rom. 4. 11

Act. 10. 2. 4

22. 31. 45. 47

Act. 8. 13.

23.

Joh. 3. 5. 8.

Gal. 3. 27.

Tit. 3. 5.

Eph. 5. 25.

26. Act. 2.

38. 41.

Tit. 3. 5.

IV. Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one, or both believing Parents, are to be Baptized m.

V. Although it be a great sin to contemn or neglect this Ordinance n, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it o, or, that all that are Baptized, are undoubtedly regenerated p.

VI. The efficacy of Baptisme is not tyed to that moment of time, wherein it is administered q, yet, notwithstanding by the right use of this Ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Counsel of Gods own Will, in his appointed time r.

VII. The Sacrament of Baptism is but once to be administered to any Person s.

CHAP. XXIX.

Of the LORDS Supper.

I. **O**ur Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetual Remembrance of the Sacrifice of Himself, in his Death: the sealing all benefits thereof unto true Believers, their spiritual nourishment and growth in him, their further ingagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion

with him, and with each other, as Members
of his Mystical Body *a*.

a 1 Cor. 11. 23, 24, 25, 26. I I. In this Sacrament Christ is not offered
up to his Father; nor, any real Sacrifice made
at all, for remission of sin of the quick or dead *b*,
but only a commemoration of that one offering
up of himself, by himself, upon the Cross, once
for all; and a Spiritual Oblation of all possible
praise unto God, for the same *c*. So that, the
Popish sacrifice of the Masse (as they call it)
is most abominably injurious to Christs one, on-
ly Sacrifice, the only Propitiation for all the
sins of the Elect *d*.

c 1 Cor. 11. 24, 25, 26. III. The Lord Jesus hath, in this Ordinance,
appointed his Ministers to declare his word of
institution to the People, to pray and bless the
Elements of Bread and Wine, and thereby to
set them a part from a common to an holy
use: and to Take, and Break the Bread, to
Take the Cup, and (they communicating also
themselves) to give both to the Communi-
cants *e*, but to none who are not then present in
the Congregation *f*.

e Mat. 26. 26, 27, 28. and IV. Private Masses, or receiving this Sacra-
ment by a Priest, or any other, alone *g*, as
Mark. 14. 22 likewise the denial of the Cup to the people *h*,
23, 24. Luk. 22. 19, 20. with
1 Cor. 11. 23, 24, 25, 26. worshipping the Elements, the lifting of them
f Act. 20. 7. up, or carrying them about for adoration, and
1 Cor. 11. 20. the reserving them for any pretended religious
g Mar. 14. 23 use, are all contrary to the nature of this Sacra-
1 Cor. 11. 25 ment, and to the institution of Christ *i*.
25, 27, 28, 29

i Mat. 15. 9. V. The outward Elements in this Sacrament,
duly set a part to the uses ordained by Christ,
have such relation to him crucified, as that tru-
ly, yet Sacramentally only, they are sometimes
called by the name of the things they repre-
sent, to wit, the Body and Blood of Christ *k*; al-
beit in substance and nature, they still remain,
truly, and only Bread and Wine, as they were
before *l*.

k Mat. 26. 26, 27, 28. VI. That Doctrine which maintains a change
of

of the substance of Bread and Wine, into the substance of Christs Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions; yea, of grosse Idolatries *m.*

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine; yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the Elements themselves are to their outward senses.

VIII. Although ignorant, and wicked men receive the outward Elements in this Sacrament; yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ while they remain such, partake of these Holy Mysteries, or be admitted thereunto *q.*

CHAP. XXX.

Of Church Censures.

I. **T**He Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct

Mat. 3. 21
with 1 Cor.
11. 24, 25

26.
Luk. 24. 4.
39.
1 Cor. 11.
28.

1 Cor. 10.
16.

1 Cor. 11.
27, 28, 29.

2 Cor. 6. 14,
15, 16.

1 Cor. 5. 6
7, 13.

2 Thes. 3. 6.

14, 15.

Matth. 7. 6.

Selves, by vertue of their Office; or they with other fit Persons, upon delegation from their Churches, may meet together in such Assemblies.

c Act. 15.2.
4.22, 23, 25.

II I. It belongeth to Synods and Councils, Ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive complaints, in cases of Male administration: and, authoritatively, to Determine the same: which Decrees, and Determinations, if consonant to the Word of God, are to be received with reverence, and submission: not only, for their agreement with the Word, but also for the power, whereby they are made, as being an Ordinance of God appointed thereunto in his Word.

d Act. 15.17
19 24, 27,
28, 29, 30, 31
Act. 16. 4.
Mat. 18.17,
18, 19, 20.

IV. All Synods or Councils, since the Apostles times, whether general, or particular, may erre; and, many have erred. Therefore, they are not to be made the rule of Faith, or Practice; but, to be used as an help in bothe.

e Eph. 2.20
Act. 17.11.
1 Cor. 2. 5,
2 Cor. 1.

V. Synods and Councils are to handle, or conclude nothing, but that which is Ecclesiastical; and are not to intermeddle with Civil affairs which concern the Common-wealth, unless by way of humble petition in cases extraordinary: or, by way of Advice, for satisfaction of conscience, if they be thereunto required by the civil Magistrate.

f Luk. 12.
13, 14.
Joh. 18. 36.

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

I. **T**He bodies of men, after death, return to dust, and see corruption: but, their Souls (which neither die, nor sleep) having an immortal subsistence immediately return to God, who

g Gen. 3.29
Act. 13.36

6 Luk. 23. 43 who gave them **b**, the souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God, in light and glory, waiting for the full Redemption of their Bodies; **And** the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgment of the great Day; **And** Eph. 4. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

I I. At the last Day, such as are found alive, shall not die, but be changed **e**; and all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever **f**.

I I I. The bodies of the unjust, shall by the power of Christ be raised to dishonour: the bodies of the just by his Spirit, unto honour; and, be made conformable to his own glorious Body **g**.

g A& . 24. 15
Joh. 5. 28, 29
1 Cor. 15. 52
Phil. 3. 21.

CHAP. XXXIII.

Of the last Judgment.

I. **G**OD hath appointed a Day, wherein He will Judge the World in righteousness, by Jesus Christ **a**, to whom all power, and judgment is given of the Father **b**. In which day, not only the Apostate Angels shall be judged **c**, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive accordingly to what they have done in the Body, whether good or evil **d**.

I I. The end of Gods appointing this Day, is for the manifestation of the glory of his mercy, in the eternal salvation of the Elect, and

a A& . 17. 21
b Joh. 5. 22,
27.
c Cor. 6. 3.
Jude vers. 6.
d 2 Pet. 2. 4.

d Cor. 5. 10
Eccl. 12. 14.
Rom. 2. 16.
Rom. 4. 10,
12. Mitth.
12. 36, 37.

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of his Justice, in the damnation of the reprobate, who are wicked, and disobedient: For, then shall the Righteous go into everlasting Life, and receive that fulnesse of joy and refreshing, which shall come from the presence of the Lord: but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal Torment, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power e.

I I I. As Christ would have us to be certainly perswaded, that there shall be a Day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so, will he have that Day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come: and, may be ever prepared to say, come Lord Jesus, come quickly, A M E N g.

c Mat. 25. 31.
to the end.

Rom. 2. 5, 6.

Rom. 9. 22.

23. Mat. 25.

22. Act. 3. 19

2 The. 1. 7.

8, 9, 10.

2 Pet. 3. 12

14. 2 Cor. 5.

10, 11.

2 The. 1. 5. 6

7. Luk. 21. 27

28. Rom. 8.

23, 24, 25.

Rev. 22. 20.

g Mat. 24. 36, 42, 43, 44. Mark. 13. 35, 36, 37. Luk. 12. 35, 36, Rev. 22. 20.

FINIS.

B

THE

THE
LARGER
CATECHISM

First agreed upon by the
Assembly of Divines
AT

WESTMINSTER.

And now approved
by the *General Assembly*
of the CHURCH of
SCOTLAND.

To be a part of Uniformity
in Religion between the
Kirks of CHRIST in the
three KINGDOMS.



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THE

L A R G E R

C A T E C H I S M

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Christ, in the three
Kingdoms.

Q U E S T I O N. I.

What is the chief and highest end of
man?

A. Mans chief and highest end is,
to glorifie God *a*, and fully to enjoy
him for ever *b*.

Q 2. How doth it appear that there is
a God?

A. The very light of nature in man, and
the works of God, declare plainly that there
is a God: but his Word and Spirit only do
sufficiently and effectually reveal him unto men
for their salvation *d*.

a Rom. 11.

36. 1 Cor.

10. 31.

b Ps. 73. 24.

10 the end.

John 17. 21.

22. 23.

c Rom. 19.

20.

P. 10. 1. 2. 3.

4. 8. 17. 18.

d 1 Cor. 2. 9.

10.

2 Tim. 3. 15.

16. 17.

11a. 59. 21.

Q. 3. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith, and Obedience *f*.

Q. 4. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God by their majesty *g*, and purity *h*; by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*: by their light and power to convince and convert sinners, to comfort and build up Believers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very Word of God *m*.

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

Q. 6. What do the Scriptures make known of God?

A. The Scriptures make known what God is *o*, the Persons in the God head *p*, his Decrees *q*, and the execution of his Decrees *r*.

Q. 7. What is God?

A. God is a Spirit *s*, in, and of himself infinite in being *t*, glory *u*, blessedness *w*, and perfection, all sufficient, eternal, unchangeable *x*, incomprehensible *y*, every where present *z*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciful and gracious, long suffering and abundant in goodness and truth *i*.

o Gen. 17. 1. *p* Psal. 90. 2. *q* Mal. 3. 6. Jam. 1. 17. *r* 2 Tim. 1. 13. *s* Psal. 139. 13. *t* Rev. 4. 8. *u* Heb. 4. 13. *v* Psal. 16. 27. *w* Isa. 6. 3. *x* Rev. 15. 4. *y* Deut. 31. 4. *z* Exod. 14. 5.

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Q. 8. Are there more Gods then one?

A. There is but one only, the living and true God k.

k Deut. 6. 4.
1 Cor. 8. 5, 6

Q. 9. How many Persons are there in the God-head?

A. There be three Persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one, true, eternal God, the same in substance, equal in power and glory, although distinguished by their Personal Properties l.

l 1. 10, 10.

Q. 10. What are the personal properties of the three Persons in the God-head?

A. It is proper to the Father to beget the Son m, and to the Son to be begotten of the Father n, and to the Holy Ghost to proceed from the Father and Son, from all eternity o.

l 1 John 5. 7
Mat. 3. 16, 17
Mat. 28. 19.

2 Cor. 13. 14
John 10, 30.

m Heb. 1. 5, 8.

n Joh. 1. 14, 18.

Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest that the Son, and the Holy Ghost, are God equal with the Father, ascribing unto them such Name: p, attributes q works r, and worship s, as are proper to God only.

o Joh. 15. 26
Gal. 4. 6.

p Isa. 6. 3, 5
with John

12. 41. and
Act. 28. 25.

1 Joh. 28. 15
Act. 5. 3, 4.

q Joh. 1. 1.
Psal. 9. 6.

Joh. 2. 24, 25
1 Cor. 10. 11

r Col. 1. 16
Gen. 1. 2.

s Mat. 28. 19
2 Cor. 13. 14

t Eph. 4. 11.
Rom. 11. 33.

Rom. 9. 14,
15, 18.

u Eph. 1, 4,
11. Rom. 9.

22, 23.
Psal. 33. 11.

v 1 Tim. 5
means 21.

Q. 12. What are the Decrees of God?

A. Gods Decrees are the wise, free and holy acts of the counsel of his Will t, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time u; especially concerning Angels and men.

Q. 13. What doth God especially decree concerning Angels and men?

A. God by an eternal and immutable Decree, out of his meer love for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory w; and in Christ hath chosen some men to eternal life, and the

^a Eph. 1. 4. meansthereof ^{5, 6} and also according to his so-
² Thes. 2. 15. veraign power, and the unsearchable counsell
 14. of his own Will, (whereby he extendeth or
 withholdeth favour as he pleaseth (hath pass-
 ed by and fore-ordained the rest to dishonour
 and wrath, to be for their sin inflicted, to the
 praise of the glory of his justice).

^y Rom. 9. 17

18, 21, 22.

Mat. 11. 25.

26, 2 Tim. 2.

20. Jude v. 4

1 Pet. 2. 8.

**Q. 14. How doth God execute his
 Decrees?**

A. God executeth his Decrees in the works
 of Creation and Providence; according to his
 infallible foreknowledge, and the free and im-
 mutable counsel of his own Will.

Q. 15. What is the Work of Creation?

^r Eph. 1. 11.

A. The Work of Creation, is that wherein
 God did, in the begining, by the word of his
 power, make of nothing, the World and all
 things therein, for himself, within the space of
 six dayes, and all very good ^a.

^a Gen. 1. ch.

^H b. 11. 3.

^{Pro.} 16. 4.

^b Col. 1. 16.

^c Psal. 104.

^d Mat. 22. 30

^e Mat. 25. 31

^f 2 Sar. 14.

17.

^{Mat.} 24. 36,

^g 2. Thes. 1. 7

^h Psal. 103.

20. 21.

ⁱ 2 Pet. 2. 4.

^k Gen. 1. 27.

^l Gen. 2. 7.

^m Gen. 2. 22

ⁿ Gen. 2. 7.

with Job

35. 11. and

^{Ecel.} 12. 7.

and Mat. 10.

28. and

^{Luk.} 23. 42.

^o Gen. 1. 27.

^p Col. 1. 20.

^q Eph. 4. 24.

^r Rom. 2. 14

15.

^s Eccl. 7. 29.

^t Gen. 1. 28.

^u Gen. 3. 6.

^v Eccl. 7. 29.

Q. 16. How did God create the Angels?

A. God created all the Angels ^b, Spirits ^c,
 immortal ^d, holy ^e, excelling in knowledge ^f,
 mighty in power ^g, to execute his Command-
 ments, and to praise his Name ^h; yet subject
 to change ⁱ.

Q. 17. How did God create Man?

A. After God had made all other creatures,
 he created man male and female ^k, formed the
 body of the man of the dust of the ground ^l, and
 the Woman of a rib of the man ^m, indued them
 with living, reasonable and immortal souls ⁿ:
 made them after his own image ^o, in know-
 ledge ^p, righteousness, and holiness ^q, ha-
 ving the Law of God written in their hearts ^r:
 and power to fulfil it ^s, with dominion over
 the creatures ^t, yet subject to fall ^u.

Q. 18. What are Gods works of Pro-

vidence?

A. Gods works of Providence are, his most
 hol

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holy *w*, wise *x*, and powerful preserving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. 19. *What is Gods Providence towards the Angels?*

A. God by his Providence permitted some of the Angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that and all their sins to his own glory *d*, and established the rest in holiness and happiness *e*, employing them all *f*, at his pleasure in the administration of his power, mercy and justice *g*.

Q. 20. *What was the Providence of God towards man in the estate wherein he was created?*

A. The Providence of God toward man, in the estate wherein he was created was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *b*, putting the creatures under his dominion *c* and ordaining marriage for his help *d*, affording him communion with himself *e*, instituting the Sabbath *w*, entering into a Covenant of life with him, upon condition of personal perfection, and perpetual obedience *x*, of which the Tree of Life was a pledge *y*, and forbidding to eat of the Tree of Knowledge of good and evil, upon pain of death *p*.

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

Q. 22. *Did all mankind fall in that first transgression?*

A. The Covenant being made with ADAM as a

w Ps. 14. 17.
x Ps. 104. 25.
y Isa. 28. 29.
z Heb. 1. 3.
a Ps. 103. 19.
b Matth. 10. 20, 30, 31.
c Gen. 45. 7.
d Rom. 11. 36.
e Isa. 63. 14.
f Jude v. 6.
g 2 Pet. 2. 4.
h Heb. 2. 16.
i Joh. 8. 44.
j Job 1. 12.
k Matth. 8. 51.
l 1 Tim. 5. 21.
m Mark. 8. 38.
n H. b. 12. 22.
o Ps. 104. 4.
p 2 King. 19. 35.
q Heb. 1. 14.

r Gen. 2. 2, 8, 15, 16.
s Gen. 1. 28.
t Gen. 2. 18.
u Gen. 1. 29.
v Gen. 2. 27, 28, 29.
w Gen. 2. 37.
x Gal. 3. 12.
y Rom. 10. 5.
z Gen. 2. 9.
a Gen. 2. 17.

q Gen. 3. 6, 7, 8, 13.
r Eccl. 7. 15.
s 2 Cor. 11. 3.

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as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature.

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of A D A M S first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Original Sin, and from which do proceed all actual transgressions.

Q. 26. How is Original sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

Q.

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world, are, either inward, as blindness of mind *e*, a repro-
bate sense *f*, strong delusions *g*, hardness of
heart *b*, horreur of conscience *i*, and vile af-
fections *k*; or outward, as the curse of God
upon the creatures for our sakes *l*, and all other
evil that befall us in our bodies, names estates,
relations and employments *m*, together with
death it self *n*.

Eph. 4. 18.
Rom. 1. 28
2 Thes. 2.
11.
Rom. 2. 5.
Isa. 33. 14.
Gen. 4. 13.
Mat. 27. 4.
Rom. 1. 26
Gen. 3. 17.
Deut. 28.
15.

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God and most grievous torments in soul and body without intermission, in hell fire, for ever *o*.

to the end.
Rom. 6. 21
23.

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all mankind to perish in the estate of sin and misery *p*, into which
they fell, by the breach of the first Covenant,
commonly called the Covenant of Works *q*; but, of his meer love and mercy, delivereth
his elect out of it, and bringeth them into an
estate of salvation by the second Covenant, com-
monly called the Covenant of Grace *r*.

2 Thes. 1. 9
Mar. 9. 44,
46, 48.
Luke. 16. 24

Q. 31. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second A D A M, and in him, with all the Elect as his seed *s*.

1 Thes. 5. 9
Gal. 3. 10.
12.
Tit. 3. 4,
5, 6, 7.
Gal. 3. 21.
Rom. 3. 20,
21, 22.

Q. 32. How is the Grace of God manifested in the second Covenant?

A. The Grace of God is manifested in the second Covenant, in that he freely provideth
and offereth to sinners a Mediator, and life
and salvation by him *u*, and requiring Faith as
the

Gal 3. 16.
Rom. 5. 15.
to the end.
Isa. 53. 10, 11.
Gen. 3. 15.
Isa. 42. 6.
John 6. 27.
1 John 5
11, 12.

the condition to interest them in him ^a, promise ^b to all his elect to work in them that faith ^c, with all other saving graces ^d, and to enable them unto all holy obedience ^e, as the evidence of the truth of their Faith ^f, and thankfulness to God ^g, and as the way which he hath appointed them to salvation ^h.

Q. 33. Was the Covenant of Grace always administered after one and the same manner?

A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.

Q. 34. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of Grace was administered under the Old Testament, by promises ^f, prophesie ^g, Sacrifices ^h, Circumcision ⁱ, the Passover ^k: and other Types and Ordinances, which did all fore signifye Christ then to come, and were for that time sufficient to build up the Elect in Faith in the promised MESSIAH ^l, by whom they then had full remission of sin, and eternal salvation ^m.

Q. 35. How is the Covenant of Grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was, and still is to be administered in the preaching of the Word ⁿ, and the administration of the Sacraments of Baptisme ^o, and the Lords Supper ^p; in which, Grace and Salvation is held forth in more fulnesse, evidence, and efficacy, to all Nations ^q.

Q. 56. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace

Grace, is the Lord Jesus Christ, who being the eternal Son of God, of one substance, and equal with the Father, in the fulness of time became man, and so was, and continues to be God and Man in two intire distinct natures, and one person for ever.

1 Tim. 2. 5.
Joh. 1. 1, 14
John 10. 30.
Phil. 2. 6.
Gal. 4. 4.
Luk. 1. 35
Rom. 9. 5.
Col. 2. 9.
Heb. 7. 24, 26

Q. 37. How did Christ being God become man?

A. Christ the Son of God became Man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her; yet without sin.

Joh. 1. 14.
Mat. 26. 28.
Luk. 1. 27
1, 35, 42.
Gal. 4. 4.
Heb. 4. 15.
Heb. 7. 16.

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession, and so satisfy Gods justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

Act. 2. 24.
25.
Rom. 1. 4.
with Rom. 4. 25.
Heb. 9. 14.
Act. 20. 28
Heb. 9. 14.
Heb. 7. 25.
26, 17, 28.
Rom. 3. 24
25, 26.

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be Man, that he might advance our nature, perform obedience to the Law, suffer, and make intercession for us in our nature; have a fellow-feeling of our infirmities, that we might receive the adoption of sons, and have comfort and access with boldness unto the Throne of Grace.

Eph. 1. 6.
Matth. 3. 17.
Tit. 2. 13
14.
Gal. 4. 6.
Luk. 1. 68,
69, 71, 74.
Heb. 5. 83
Heb. 9. 17
10. 16.
Heb. 2. 16.
Gal. 4. 4.
Heb. 2. 14,
Heb. 7. 24.
25.
Heb. 4. 15.
Gal. 4. 5
Heb. 4. 15

Q. 40. Why was it requisite that the Mediator should be God and Man in one Person?

A. It

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A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and, this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

Mat. 1. 22.
23.
Mat. 3. 17.
H. b. 9. 14.
1 Pet. 2. 6.

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his people from their sins.

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so, set apart, and fully furnished with all authority and ability, to execute the offices of Prophet, Priest, and King of his Church, in the estate both of his Humiliation and Exaltation.

Joh. 3. 34.
Psal. 45. 7.
John. 6. 27
Mat. 28. 18,
19, 20.
1 Cor. 3. 21,
22.
Luk. 1. 18, 21

Q. 43. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet in his revealing to the Church, in all ages, by his Spirit and Word, in divers wayes of administration, the whole will of God, in all things concerning their edification and Salvation.

Heb. 5. 5, 6
7. Heb. 4. 14,
15,
Psal. 6. 6.
Mat. 21. 5.
Isa. 9. 6, 7.
Phil. 2. 8, 9,
10, 11.
Joh. 1. 18.
1 Pet. 1. 10,
11, 12.

Q. 44. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his People, and in making continual intercession for them.

Heb. 1. 1, 2
Joh. 15. 15
1 Cor. 20. 32
Eph. 4. 11,
12, 13.
John 20. 31
Heb. 9. 14,
28.
Heb. 2. 17.
Heb. 7. 25,
1 Cor. 15. 14,
15, 16.
Isa. 55. 1, 5.
Gen. 49. 10.
Psal. 110. 3.
Eph. 4. 11,
12. 1 Cor.
12. 28.
1 Cor. 12. 28.

Q. 45. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the World a People to himself, and giving them Officers, Laws, and censures,

1 Cor. 12. 28.
1 Cor. 12. 28.
1 Cor. 12. 28.

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tures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their own good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

Q. 46. What was the estate of Christ's Humiliation?

A. The estate of Christ's Humiliation was, that low condition, wherein, he for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death until his resurrection.

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that

Mat. 18. 17
18.
1 Cor. 5. 45
A. 5. 31.
Rev. 22. 12.
Rev. 2. 20.
Rev. 3. 19
Isa. 6. 3. 9.
Cor. 15. 25
Psalm 110.
throughout.
Rom. 14.
10, 11.
Rom. 8. 28
2 Thes. 1.
8. 9.
Psalm 2. 8, 9.

Phil. 2. 6,
7, 8.
Luk. 1. 31.
2 Cor. 8. 9.
A. 2. 24.

Joh. 1. 14
18.
Gal. 4. 4.
Luk. 2. 7.
Gal. 4. 4.
Mat. 5. 17
Rom. 5. 19.
Psalm 22. 6.
H. b. 12. 2. 3.
Mat. 4. 1.
to 12.
Luk. 4. 13.
Heb. 2. 17,
18.
Heb.
Isa. 5.

^a Mat. 27. 4. that having been betrayed by Judas ^a, forsaken
^b Mat. 26. 56 by his Disciples ^b, scorned and rejected by the
^c Isa. 53. 2, 3 world ^c, condemned by Pilate, and tormented
^d Mat. 27. by his persecuters ^d, having also conflicted with
^e Joh. 19. 34. the terrours of death, and the powers of dark-
^f Luk. 22. 44 nesse, felt and born the weight of Gods wrathe,
^g Mat. 27. 48. he laid down his life an offering for sin ^f, in-
^h Isa. 53. 10. during the painful, shameful, and cursed death
ⁱ Phil. 2. 7. of the crosse ^g.
^k Heb. 12. 2.
^l Gal. 3. 13.

Q. 50. Wherein consisted Christs Humiliation after his death?

^a 1 Cor. 15. 3, 4. **A.** Christs Humiliation after his death, con-
^b Psal. 16. 10 sisted in his being buried ^b, and continuing in
^c with Act. 2. 24 the estate of the dead, and under the power of
^d 25, 26, 27 death till the third day ^c, which hath been o-
^e 31. Rom. 6. 9 therwise exprest in these words, *He descen-*
^f Mat. 12. 40. *ded into hell.*

Q. 51. What was the estate of Christs Exaltation?

^a 1 Cor. 15. 4. **A.** The estate of Christs Exaltation compre-
^b Mat. 16. 19 headeth his Resurrection ^a, Ascension ^b, sitting
^c Eph. 1. 20 at the right hand of the Father ^c, and his com-
^d Act. 1. 11 ing again to judge the world ^d.
^e Acts 17. 31.

Q. 52. How was Christ exalted in his Resurrection?

^a Act. 2. 24, 27. **A.** Christ was exalted in his Resurrection,
^b Luk. 24. 29 in that, not having seen corruption in death, of
^c Rom. 6. 9 which it was not possible for him to be held ^a,
^d Rev. 1. 18. and having the very same body in which he
^e Joh. 10. 18 suffered, with the essential properties thereof ^b,
^f Rom. 1. 4 but without mortality and other common infir-
^g Rom. 8. 34 mities belonging to this life, really united to his
^h H b 2. 14 soul ^c, he rose again from the dead the third
ⁱ Rom. 14. 9 day by his own power ^d: whereby he declared
^j 1 Cor. 15. 21 himself to be the Son of God ^e, to have satisfi-
^k 12. 1. 20. ed divine justice ^f to have vanquished death,
^l 4. 18. 18. and him that had the power of it ^g, and to be
^m Lord of quick and dead ^h; all which he did as
ⁿ a publick person ⁱ, the head of his Church,

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for their Justification ^a, quickning in grace ^a ^{1 Rom. 4. 25}
support against enemies ^b; and to assure them ^{a Eph. 2. 4, 5,}
of their Resurrection from the dead at the last ^{6. Cor. 2. 12}
day ^c. ^{1 Cor. 15.}
^{25, 26, 27.}
^{c 1 Cor. 8. 25}

Q. 53. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with the Apostles, speaking to them of the things pertaining to the Kingdome of God ^d, and giving them commission to preach the Gospel to all Nations ^e; forty dayes after his Resurrection, he, in our nature, and as our head ^f, triumphing over enemies ^g, visibly went up into the highest heavens, there to receive gifts for men ^b, to raise up our affections thither ⁱ, and to prepare a place for us ^k; where himself is, and shall continue, till his second coming at the end of the world ^l.

^{d Act. 1. 2. 3.}
^{e Matth. 28. 19, 20.}
^{f Hebr. 6. 20.}
^{g Eph. 4. 8.}
^{b Act. 1. 9. 10, 11.}
^{i Eph. 4. 10.}
^{k Psal. 68. 18}
^{l Col. 3. 1, 2.}
^{h Joh. 14. 3.}
^{l Act. 3. 21.}

Q. 54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted his sitting at the right hand of God, in that, as God-man he is advanced to the highest favour with God the Father ^m, with allfullnesse of joy ⁿ, glory ^o, and power over all things in Heaven and Earth ^p, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces ^q, and maketh intercession for them ^r.

^{m Phil. 2. 9.}
^{n Act. 2. 28.}
^{o with Psal. 16. 11.}
^{p Joh. 17. 5.}
^{q Eph. 1. 22}
^{r 1 Pet. 3. 22.}
^{g Eph. 4. 10, 11, 12.}
^{h Psal. 110.}
^{i throughout.}
^{j Rom. 8. 34.}
^{k Heb. 9. 12,}
^{l Heb. 1. 3.}
^{m Joh. 3. 16.}
^{n John 17. 9.}
^{o 20, 24.}
^{p Rom. 9}
^{q 33, 34.}

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven ^s, in the merit of his obedience and sacrifice on earth ^t, declaring his will to have it applyed to all Believers ^u, answering all accusations against them ^v, procuring for them quiet of conscience, notwithstanding daily fail-

^{s Rom. 8. 34.}
^{t Heb. 9. 12,}
^{u Heb. 1. 3.}
^{v Joh. 3. 16.}
^{w John 17. 9.}
^{x 20, 24.}
^{y Rom. 9}
^{z 33, 34.}

ings *x*, *accesse* with boldness to the throne of
Grace, and acceptance of their persons *z*, and
services *a*.
Rom. 5. 1, 2.
1 Joh. 2. 1, 2.
1 Joh. 4. 16.
Eph. 1. 6.
1 Pet. 2. 5.

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men *b* shall come again at the last day in great power *c*, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousness *f*.
6 Act. 3. 14, 15.
Mat. 24. 30.
Luk. 9. 27.
Mat. 25. 31.
1 Thes. 4. 16.
1 Act. 17. 31.

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ by his mediation hath procured Redemption *g*, with all other benefits of the Covenant of Grace *h*.
1 Heb. 9. 12.
2 Cor. 1. 20.

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured; by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.
1 Joh. 1. 11, 12.
4 Tit. 3. 5, 6.

Q. 59. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applyed, and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to believe in Christ according to the Gospel *m*.
1 Eph. 1. 13, 14.
Joh. 6. 37, 38.
Joh. 10. 45, 46.
1 Eph. 2. 8.
2 Cor. 4. 13.

Q. 60. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the Gospel,

spels,

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spel *n*, know not Jesus Christ *o*, and believe not *p* in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they profess *r*: neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the Church *s*.

Q. 61. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. 62. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion *w*, and of their children *x*.

10, 11, 12. Rev. 7. 9. Psal. 2, 8. Psa'm. 22. 27, to 31. Mat. 28. 19, 20. Isa. 59. 21. & 1 Cor. 7. 14. Act. 2. 39. Gen. 17. 7.

Q. 63. What are the special privileges of the visible Church?

A. The visible Church hath the privilege of being under Gods special care and government, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *r*, and of enjoying the communion of Saints, the ordinary means of salvation *s* offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*,

Q. 64. What is the invisible Church?

A. The invisible Church is the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head *d*.

Q. 65. What special benefits do the members of the invisible Church enjoy by Christ?

A. The members of the invisible Church, by Christ,

Rom. 10. 14.
Th. 1. 8. 9.
Eph. 2. 12.
John 1. 10.
11, 12.
Joh. 8. 24.
Mat. 16. 16.
Cor. 1. 20
to 24.
Joh. 4. 22.
Rom. 9. 31,
32. Phil. 3. 4
5, 6, 7, 8, 9.
Act. 4. 12.
Eph. 5. 23.
Joh. 12. 38
29, 40.
Rom. 9. 6.
Mat. 22. 14.
Mat. 7. 21.
Rom. 11. 7.
1 Cor. 1. 2
1 Cor. 12. 13
Rom. 15. 6.
Psal. 45. 17
Rom. 11. 16
Isa. 4. 5, 4.
Tim. 4. 10
Psal. 115.
throughout.
Isa. 31. 5, 5.
Zech. 12. 2,
3, 4, 8, 9.
Act. 2. 39
42.
Psal. 147.
19, 20.
Rom. 9. 4.
Eph. 4. 11, 12
Mark. 16. 15
16.
Joh. 6. 37.
Eph. 1. 10
22, 23.
Joh. 10. 16.
Joh. 11. 52.

Christ, enjoy Union and Communion with him
in grace and glory.

Q. 66. What is that Union which the Elect have with Christ?

the Elect have with Christ?
 f Eph. 1. 22. A. The Union which the Ele^d have with
 Eph. 2. 6, 7, 8 Christ, is the work of Gods grace f, whereby
 g 1 Cor. 6. 17 they are spiritually and mystically, yet really
 Joh. 10. 28. and inseparably joyned to Christ, as their head
 Eph. 5. 23. and husband g, which is done in their effectual
 30. Calling b.
 b 1 Pet. 5. 10
 1 Cor. 119.
 i John 5 25.

Q. 67. What is effectual Calling ?

Q. 67. What is effectual Calling?
A. Effectual Calling is the work of Gods Almighty power and grace, whereby out of his free and special love to his Elect, and from nothing in them moving him therunto: he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit, savingly enlightning their mindes, renewing and powerfully determining their wills, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

Q. 68. Are all the Elect only effectually called?

Phil. 2. 13. A. All the Ele&, and they only, are effectu-
Deut. 30. 6. ally called p, although others may be, and often
p A& 13. 48 are, outwardly called by the ministry of the
gMat. 22. 14. Word q, and have some common operations of
r Mat. 7. 22. the spirit r, who, for their wilful negle& and
Mat. 13. 20, contempt of the grace offered to them, being
21. justly left in their unbelief, do never truly
Hcb. 6. 4-5. come to Jesus Christ /.
Joh. 12. 38.

Q. 69. What is the communion in Grace which the members of the invisible Church have with Christ?

A. The Communion in Grace, which the members of the Invisible Church have with Christ, is, their partaking of the verue of his Medias

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Mediation, in their Justifications, Adoption ^{† Rom. 8. 3.},
Sanctification, and what ever else in this life ^{† Eph. 1. 5.}
manifests their Union with him ^{† 1 Cor. 30}.

Q. 70. What is Justification?

A. Justification is an act of Gods free grace ^{x Rom. 3. 21}
unto sinners ^x, in which he pardoneth all their ^{24. 25.}
sins, accepteth and accounteth their persons ^{Rom. 4. 5.}
righteous in his sight, not for any thing ^{2 Cor. 5.}
wrought in them or done by them; but only ^{19, 21.}
for the perfect obedience and full satisfaction ^{Rom. 3. 22,}
of Christ, by God imputed to them ^{24, 25, 27, 28}, and re-
ceived by Faith alone ^{† Tin. 3. 5.} ^{Eph. 1. 7.} ^{† Rom. 5. 17} ^{18, 19.}

Q. 71. How is Justification an act of Gods free Grace?

A. Although Christ by his Obedience and ^{Gal. 2. 16.}
Death, did make a proper, real, and full satis- ^{Phil. 3. 9.}
faction to Gods Justice, in the behalf of them ^{Rom. 5. 8.}
that are justified, yet, in as much as God ac- ^{9, 10, 19.}
cepteth the satisfaction from a Surety, which ^{† 1 Tim. 2.}
he might have demanded of them, did provide ^{5, 6.}
this Surety, his own only Son ^{† Heb. 10. 10}, imputing his ^{Mat. 20. 28.}
righteousness to them ^{† Dan. 9. 24,}, and requiring nothing ^{26, 28, 34,}
of them for their Justification but Faith, which ^{5, 6, 10, 11,}
also is his gift ^{† 12. Heb. 7. 22}, their Justification is, to them ^{Rom. 8. 32.}
of free grace ^{† 1 Pet. 1. 18, 19} ^{† 2 Cor. 5. 21} ^{† Rom. 3. 24} ^{25.}

Q. 72. What is justifying Faith?

A. Justifying Faith is a saving grace ^{† Eph. 2. 8.},
wrought in the heart of a sinner by the Spirit ^{† Eph. 1. 7.},
and Word of God ^{† Heb. 10. 39}, whereby he, being convin-
ced of his sin and misery, and of the disability ^{† 2 Cor. 4. 13}
in himselfe and all other creatures to recover ^{Eph. 1. 17,}
him out of his lost condition ^{18, 19.}, not only assent-
eth to the truth of the promise of the Gospel ^{† Rom. 10. 14},
but receiveth and relteth upon Christ and his ^{† Mat. 2. 37.}
righteousness therein held forth, for pardon ^{† Act. 16. 30,}
of sin ^{† Joh. 16. 8, 9.}, and for the accepting and accounting of ^{Rom. 5. 6.}
his person righteous in the sight of God for sal-
vation ^{Eph. 2. 1.} ^{† Act. 4. 12.} ^{† Eph. 1. 13.} ^{† Joh. 1. 12.} ^{† Act. 16. 31.} ^{† Act. 10. 34.} ^{† Phil.}

Q. 73. How doth Faith justify a sinner in the sight of God?

A. Act.

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A. Faith justifies a sinner in the sight of God, not because of those other graces which do al-
Gal. 3. 11 wayes accompany it, or of good works that are
Rom. 3. 28. the fruits of it *q*, nor as if the grace of Faith, or
Rom. 45. any act thereof were imputed to him for his
Rom. 10. 10. Justification *r*: but only as it is an Instrument,
 by which he receiveth and applyeth Christ and
Joh. 1. 12. his righteousness *s*-
Phil. 3. 9.

Q. 74. What is Adoption?

A. Adoption is an act of the free grace of
1 Joh. 3. 1 God *t*, in and for his only Son Jesus Christ *u*,
Eph. 1. 5. whereby all those that are justified are received
Gal. 4. 4, 5. into the number of his children *w*, have his
Joh. 1. 12. name put upon them *x*, the Spirit of his Son gi-
2 Cor. 6. 18 ven to them, are under his Fatherly care and
Rev. 3. 12. dispensations, admitted to all the liberties and
Gal. 4. 6. priviledges of the sons of God, made heirs of all
Ps. 103. 13 the promises, and fellow-heirs with Christ in
Prov. 14. 26. glory *a*.
Mat. 6. 32

Q. 75. What is Sanctification?

A. Sanctification is a work of Gods grace
Eph. 1. 4. whereby they, whom God hath before the foun-
1 Cor. 6. 11. dation of the World chosen to be holy, are in
2 Thes. 2. 13 time, through the powerfull operation of his
Rom 6. 4. Spirit *b*, applying the death and resurrection
5. 6. of Christ unto them *c*, renewed in their whole
Eph. 4. 23, man after the image of God *d*, having the seeds
24. of repentance unto life, and of all other saving
1 A& 11. 18 graces put into their hearts *e*, and those graces
1 John. 3. 9. so stirred up, increased and strengthened *f*, as
Jude. v. 20 that they more and more die unto sin, and rise
Heb. 6. 11, 12 unto newnesse of life *g*.
Eph. 23. 16.

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace *h*,
1 Zec. 18. 28 wrought in the heart of a sinner by the spirit *i*,
30. 32. Luk. and Word of God *k*, whereby, out of the sight
15. 17. 18. and sense not only of the danger *l*, but also of
Hos. 2. 6, 7. the filthinesse and odiousnesse of his sins *m*, and
m Ez. 36. 31 upon the apprehension of Gods mercy in Christ
16. 30. 22. to such as are penitent *n*, he so gives for *o*, and
n Joel. 2. 12, hates
12.

a) E. 31. 18 16

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hates his sin *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the wayes of new obedience.

p 2 Cor. 7. 11
q Act. 26. 18
Ezek. 14. 6.
1 King. 8. 47.
48.

Q. 77. Wherein do Justification and Sanctification differ?

r Psal. 119.
6, 59, 128.
Luk. 1. 6.
2 King. 23. 25

A. Although Sanctification be inseparably joyned with Justification, yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned, in the other it is subdued: the one doth equally free all Believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation: the other is neither equall in all, nor in this life perfect in any, but growing up to perfection.

s 1 Cor. 6. 11
1 Cor. 1. 30
Rom. 4. 6, 8
Eze. 36. 27
Rom. 5. 24
Rom. 6. 6.
14.
Rom. 8. 33
34.
1 Joh. 2. 12,
13, 14.
Heb. 5. 12,
13, 14.
1 Joh. 1. 8,
10.
1 Cor. 2. 1
Phil. 3. 12,
13, 14.

Q. 78. Whence ariseth the imperfection of Sanctification in believers?

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often soiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

1 Joh. 1. 8,
10.
1 Cor. 2. 1
Phil. 3. 12,
13, 14.
Rom. 7. 18
23.
Mark. 14. 66
to the end,
Gal. 2. 11, 12
Heb. 12. 1.
1 Th. 4. 4. 5.
Exod. 27. 36

Q. 79. May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the estate of grace?

A. True believers, by reason of the unchangeable love of God, and his Decree and Covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the spirit and seed of God abiding in them, can neither totally, nor finally fall away from the estate of grace.

1 Jer. 31. 3.
2 Tim. 2. 9
Heb. 13. 20.
21.
Sam. 23. 5
1 Cor. 8. 9
1 Th. 5. 25.
Luk. 22. 32.
1 Joh. 1. 9.
1 Joh. 2. 27.
Jer. 32. 40.
but John 10. 28

1 Pet. 1. 5 but are kept by the power of God through faith unto salvation m.

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him n, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made o, and bearing witness with their spirits that they are the children of God p, be infallibly assured that they are in the estate of Grace, and shall persevere therein unto salvation q.

1 Joh. 2. 3.
1 Joh. 3. 14.
18. 19. 20.
21. 24.
1 Joh. 4. 13.
16.
Heb. 6. 11. 12
p Rom. 8. 16
q 1 Joh. 5. 13

Q. 81. Are all true believers at all times assured of their present being in the estate of grace and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith r, true believers may wait long before they obtain it s, and after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions t: yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair u.

Q. 82. What is the communion in glory which the members of the invisible Church have with Christ?

A. The communion in glory which the members of the Invisible Church have with Christ, is, in this life x, immediately after death y, and at last perfected at the Resurrection and day of Judgement z.

Q. 83. What is the communion in glory

1 The. 4.
17.

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with Christ, which the members of the invisible Church enjoy in this life?

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ; as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of, and as an earnest thereof, enjoy the sense of Gods love ^a, peace of conscience, joy in the Holy Ghost, and hope of glory ^b, as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of Judgment, are, to the wicked, the beginning of their torments which they shall endure after death ^c.

^a Eph. 2. 5, 6.
^b Rom. 5. 5.
with 2 Cor. 1. 22.
^c Rom. 5. 1, 2.
Rom. 14. 17.
^d Gen. 4. 13.
Mat. 27. 4.
Heb. 10. 27.
Rom. 2. 9.
Mark. 9. 44.

Q. 84. Shall all men die?

A. Death being threatned as the wages of sin ^d, it is appointed unto all men once to die ^e, for that all have sinned ^f.

^d Rom. 9. 23.
^e Heb. 9. 27.
^f Rom. 5. 12.

Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it ^g, so that although they die, yet it is out of Gods love ^h, to free them perfectly from sin and misery ⁱ, and to make them capable of further communion with Christ in glory, which they then enter upon ^k.

^g 1 Cor. 15. 26, 55.
Heb. 2. 15.
^h Isa. 57. 1, 2.
ⁱ Kin. 22. 20.
^j Rev. 14. 13.
Eph. 5. 27.
^k Luk. 23. 43.
Phil. 1. 23.

Q. 86. What is the Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness ^l, and received into the highest heavens ^m, where

Heb. 12. 23.
2 Cor. 5. 10.
6, 8.
Phil. 1. 23.
with ⁿ &c.
3. 21. and
Eph. 4. 10.

n 1 Joh. 3. 2. they behold the face of God in light and gl
 1 Cor. 13. 12 ry n, waiting for the full redemption of the
 o Rom. 8. 23 bodies o, which even in death continue unite
 Psal. 29. 6. to Christ p, and rest in their graves as in their
 p 1 Thes. 4. 15. beds q, till at the last day they be again unite
 q Isa. 57. 2. to their souls r: where as the souls of the wick
 r Job 19. 26 ed are at death cast into hell, where they re
 27. main in torments and utter darknesse, and the
 bodies kept in their graves, as in their prison
 till the resurrection and judgment of the great
 day/.

Luk. 16. 23

24.

Act. 1. 25

Jude. 6, 7

Q. 87. What are we to believe con
cerning the Resurrection?

A. We are to believe that at the last day
 there shall be a general resurrection of the dead
 both of the just and unjust s, when they that are
 then found alive, shall in a moment be changed,
 and the self same bodies of the dead which were
 laid in the grave, being then again united to
 their souls for ever, shall be raised up by the
 power of Christ u; the bodies of the just by the
 Spirit of Christ, and by vertue of his resurrecti
 on, as their head shall be raised in power, spiri
 tual, incorruptible, and made like to his glo
 rious body w, and the bodies of the wicked shall
 be raised up in dishonour, by him, as an offen
 ded Judge x.

1 Cor. 15.

51, 52, 53.

1 Thes. 4. 15,

16, 17.

Joh. 5. 28, 29

1 Cor. 15.

21, 22, 23,

42, 43, 44.

Phil. 3. 21.

1 Joh. 5. 27.

28, 29.

Mat. 25. 33

Q. 88. What shall immediately follow
after the Resurrection?

A. Immediately after the Resurrection shall
 follow the general and final judgment of An
 gels and men, the day and hour whereof no
 man knoweth, that all may watch and pray and
 be ever ready for the coming of the Lord r.

2 Pet. 2. 4.

Jude v. 6, 7,

14, 15.

Mat. 25. 46.

1 Mat. 24. 36

42. 44.

Luk. 21. 35,

36.

1 Mat. 23. 33

Q. 89. What shall be done to the wick
ed at the day of judgment?

A. At the day of judgment the wicked shall
 be set on Christs left hand a, and upon clear ev
 idence, and full conviction of their own con
 sciences b, shall have the fearful, but just, sen
 tence

6 Rom. 2. 15

16.

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tence of condemnation pronounced against ^c Mat. 25. 4, them ^e, and thereupon shall be cast out from ^{42, 43} the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell to be punished with unspeakable torments, both of body and soul, with the devil and his Angels for ever d. ^d Luke. 16. 26

Q. 90. What shall be done to the righteous at the day of judgement? ² Thes. 1. 8, 9

A. At the day of judgement, the righteous, being caught up to Christ in the clouds ^e, shall be set on his right hand, and there openly acknowledged and acquitted ^f, shall joyn with him in the judging of reprobate Angels and men ^g, and shall be received into heaven ^h, where they shall be fully and for ever freed from all sin and misery ⁱ, filled with unconceivable joys ^k: made perfectly holy, and happy both in body and soul, in the company of innumerable Saints, and holy Angels ^l, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity ^m: and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the Resurrection and day of Judgement. ⁿ 1 Thes. 4. 17. ^o Mat. 25. 33 ^p Mat. 10. 32. ^q 1 Cor. 6. ^r 1 Cor. 6. ^s 1 Cor. 6. ^t 1 Cor. 6. ^u 1 Cor. 6. ^v 1 Cor. 6. ^w 1 Cor. 6. ^x 1 Cor. 6. ^y 1 Cor. 6. ^z 1 Cor. 6. ^{aa} 1 Cor. 6. ^{ab} 1 Cor. 6. ^{ac} 1 Cor. 6. ^{ad} 1 Cor. 6. ^{ae} 1 Cor. 6. ^{af} 1 Cor. 6. ^{ag} 1 Cor. 6. ^{ah} 1 Cor. 6. ^{ai} 1 Cor. 6. ^{aj} 1 Cor. 6. ^{ak} 1 Cor. 6. ^{al} 1 Cor. 6. ^{am} 1 Cor. 6. ^{an} 1 Cor. 6. ^{ao} 1 Cor. 6. ^{ap} 1 Cor. 6. ^{aq} 1 Cor. 6. ^{ar} 1 Cor. 6. ^{as} 1 Cor. 6. ^{at} 1 Cor. 6. ^{au} 1 Cor. 6. ^{av} 1 Cor. 6. ^{aw} 1 Cor. 6. ^{ax} 1 Cor. 6. ^{ay} 1 Cor. 6. ^{az} 1 Cor. 6. ^{ba} 1 Cor. 6. ^{bb} 1 Cor. 6. ^{bc} 1 Cor. 6. ^{bd} 1 Cor. 6. ^{be} 1 Cor. 6. ^{bf} 1 Cor. 6. ^{bg} 1 Cor. 6. ^{bh} 1 Cor. 6. ^{bi} 1 Cor. 6. ^{bj} 1 Cor. 6. ^{bk} 1 Cor. 6. ^{bl} 1 Cor. 6. ^{bm} 1 Cor. 6. ^{bn} 1 Cor. 6. ^{bo} 1 Cor. 6. ^{bp} 1 Cor. 6. ^{bq} 1 Cor. 6. ^{br} 1 Cor. 6. ^{bs} 1 Cor. 6. ^{bt} 1 Cor. 6. ^{bu} 1 Cor. 6. ^{bv} 1 Cor. 6. ^{bw} 1 Cor. 6. ^{bx} 1 Cor. 6. ^{by} 1 Cor. 6. ^{bz} 1 Cor. 6. ^{ca} 1 Cor. 6. ^{cb} 1 Cor. 6. ^{cc} 1 Cor. 6. ^{cd} 1 Cor. 6. ^{ce} 1 Cor. 6. ^{cf} 1 Cor. 6. ^{cg} 1 Cor. 6. ^{ch} 1 Cor. 6. ^{ci} 1 Cor. 6. ^{cj} 1 Cor. 6. ^{ck} 1 Cor. 6. ^{cl} 1 Cor. 6. ^{cm} 1 Cor. 6. ^{cn} 1 Cor. 6. ^{co} 1 Cor. 6. ^{cp} 1 Cor. 6. ^{cq} 1 Cor. 6. ^{cr} 1 Cor. 6. ^{cs} 1 Cor. 6. ^{ct} 1 Cor. 6. ^{cu} 1 Cor. 6. ^{cv} 1 Cor. 6. ^{cw} 1 Cor. 6. ^{cx} 1 Cor. 6. ^{cy} 1 Cor. 6. ^{cz} 1 Cor. 6. ^{da} 1 Cor. 6. ^{db} 1 Cor. 6. ^{dc} 1 Cor. 6. ^{dd} 1 Cor. 6. ^{de} 1 Cor. 6. ^{df} 1 Cor. 6. ^{dg} 1 Cor. 6. ^{dh} 1 Cor. 6. ^{di} 1 Cor. 6. ^{dj} 1 Cor. 6. ^{dk} 1 Cor. 6. ^{dl} 1 Cor. 6. ^{dm} 1 Cor. 6. ^{dn} 1 Cor. 6. ^{do} 1 Cor. 6. ^{dp} 1 Cor. 6. ^{dq} 1 Cor. 6. ^{dr} 1 Cor. 6. ^{ds} 1 Cor. 6. ^{dt} 1 Cor. 6. ^{du} 1 Cor. 6. ^{dv} 1 Cor. 6. ^{dw} 1 Cor. 6. ^{dx} 1 Cor. 6. ^{dy} 1 Cor. 6. ^{dz} 1 Cor. 6. ^{ea} 1 Cor. 6. ^{eb} 1 Cor. 6. ^{ec} 1 Cor. 6. ^{ed} 1 Cor. 6. ^{ee} 1 Cor. 6. ^{ef} 1 Cor. 6. ^{eg} 1 Cor. 6. ^{eh} 1 Cor. 6. ^{ei} 1 Cor. 6. ^{ej} 1 Cor. 6. ^{ek} 1 Cor. 6. ^{el} 1 Cor. 6. ^{em} 1 Cor. 6. ^{en} 1 Cor. 6. ^{eo} 1 Cor. 6. ^{ep} 1 Cor. 6. ^{eq} 1 Cor. 6. ^{er} 1 Cor. 6. ^{es} 1 Cor. 6. ^{et} 1 Cor. 6. ^{eu} 1 Cor. 6. ^{ev} 1 Cor. 6. ^{ew} 1 Cor. 6. 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6. ^{yl} 1 Cor. 6. ^{ym} 1 Cor. 6. ^{yn} 1 Cor. 6. ^{yo} 1 Cor. 6. ^{yp} 1 Cor. 6. ^{yq} 1 Cor. 6. ^{yr} 1 Cor. 6. ^{ys} 1 Cor. 6. ^{yt} 1 Cor. 6. ^{yu} 1 Cor. 6. ^{yv} 1 Cor. 6. ^{yw} 1 Cor. 6. ^{yz} 1 Cor. 6. ^{za} 1 Cor. 6. ^{zb} 1 Cor. 6. ^{zc} 1 Cor. 6. ^{zd} 1 Cor. 6. ^{ze} 1 Cor. 6. ^{zf} 1 Cor. 6. ^{zg} 1 Cor. 6. ^{zh} 1 Cor. 6. ^{zi} 1 Cor. 6. ^{zj} 1 Cor. 6. ^{zk} 1 Cor. 6. ^{zl} 1 Cor. 6. ^{zm} 1 Cor. 6. ^{zn} 1 Cor. 6. ^{zo} 1 Cor. 6. ^{zp} 1 Cor. 6. ^{zq} 1 Cor. 6. ^{zr} 1 Cor. 6. ^{zs} 1 Cor. 6. ^{zt} 1 Cor. 6. ^{zu} 1 Cor. 6. ^{zv} 1 Cor. 6. ^{zw} 1 Cor. 6. ^{zx} 1 Cor. 6. ^{zy} 1 Cor. 6. ^{zz} 1 Cor. 6.

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider what they require as the duty of man.

Q. 91. What is the duty that God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will. ⁿ Rom. 12. 1, 3.

Q. 92. What did God at first reveal ^{Mich. 6. 8.} ¹ Sam. 25. 22

unto man as the rule of his obedience ?

A. The rule of obedience revealed to ADAM in the estate of innocency, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law.

• Gen. 1. 26.

27.

Rom. 2. 14.

15.

Rom. 10. 5.

Gen. 2. 17.

Q. 93. *What is the Moral Law ?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it.

• Deut. 5. 1.

2, 3, 31, 32

Luk. 10. 26

27.

Gal. 3. 10.

1 Thes. 5. 13

9 Luk. 1. 75.

Acts 24. 16.

Rom. 10. 5

Gal. 3. 10. 12

Q. 94. *Is there any use of the Moral Law to man since the fall ?*

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law, yet there is great use thereof as well common to all men, as peculiar either to the unregenerate, or the regenerate.

• Rom. 8. 3.

Gal. 2. 15.

1 Tim. 1. 8

Q. 95. *Of what use is the Moral Law to all men ?*

A. The Moral Law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

• Lev. 11. 24

45.

Lev. 20. 7, 8.

Rom. 7. 12.

• Mic. 6. 8.

Jam. 2. 10, 11

a Psal. 19.

11, 12.

Rom. 3. 10.

Rom. 7. 7.

• Rom. 3. 9.

23.

• Gal. 3. 21,

22.

• Rom. 10. 4

Q. 96. *What particular use is there of the Moral Law to the unregenerate men ?*

A. The Moral Law is of use to unregenerate men,

men, to awaken their consciences to fly from wrath to come *b*, and to drive them to Christ *c*, ^{6 1 Tim. 1. 9.}
 or upon their continuance in the estate and way ^{10.}
 of sin, to leave them unexcusable *d*, and under ^{Gal. 3. 24.}
 the curse thereof. ^{d Rom 1. 20}
^{with. Rom,}
^{2. 15.}

Q. 97. What special use is there of the Moral Law to the regenerate? ^{Gal. 3. 10.}

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works, so as there by ^{f Rom. 6. 14}
 they are neither justified *g*, nor condemned *h*, ^{Rom. 7. 4, 6.}
 yet, beside the general uses thereof common ^{Gal. 4. 4, 5.}
 to them with all men, it is of special use, to ^{g Rom. 3. 20}
 shew them how much they are bound to Christ ^{Gal. 5. 23.}
 for his fulfilling it, and enduring the curse ^{Rom. 8. 1.}
 thereof in their stead; and for their good ^{i Rom. 7. 24}
 and thereby to provoke them to more thankful- ^{25.}
 ness *k*: and to express the same in their greater ^{Gal. 3. 13, 14}
 care to conform themselves thereunto as the ^{Rom. 8. 3, 4.}
 rule of their obedience *l*. ^{k Luk. 1. 68.}
^{69, 74. 75.}
^{Col. 1. 12, 13}
^{14.}

Q. 98. Where is the Moral Law summarily comprehended? ^{l Rom. 7. 22}
^{Rom. 12. 2.}

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone ^{m Deut. 10. 4}
 and are recorded in the twentieth chapter of ^{Exod. 34. 1.}
EXODUS: the four first Commandments containing our duty to God, and the other six our duty to man *n*. ^{2, 3, 4.}
^{n Mat. 22.}
^{37, to 40}

Q. 99. What rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever; so as, to require the utmost

perfection of every duty, and to forbid the least degree of every sin.

2. That it is spiritual; and so reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as word, works and gestures.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments.

4. That, as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded; so, where a promise is annexed, the contrary threatening is included; and where a threatening is annexed, the contrary promise is included.

5. That, what God forbids, is at no time to be done; what he commands is alwayes our duty; and yet every particular duty is not to be done at all times.

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

7. That what is forbidden or commanded to ourselves, we are bound according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them; and to take heed of partaking with others in what is forbidden them.

Q. 100. What special things are we to consider in the ten Commandments?

A. We are to consider in the ten Commandments, the Preface, the substance of the Commandments themselves, and several Reasons.

annexed to some of them, the more to enforce them.

Q. 101. What is the Preface to the Commandments?

A. The Preface to the Commandments is contained in these words [I am the Lord thy God, which have brought thee out of the land of Egypt, out of y^e house of bondage, d] wherein God manifesteth his Sovereignty, as being Jehovah, the eternal, in mutable, and Almighty God e, having his Being in and of himself f, and giving being to all his words g, and works h, and that he is a God in Covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Ægypt, so he delivereth us from our spiritual thralldom k, and that therefore we are bound to take him for our God alone, and to keep all his Commandments l.

Q. 102. What is the sum of the four Commandments, which contain our duty to God?

A. The sum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with al our soul, and with all our strength, and with all our minde m.

Q. 103. Which is the first Commandment?

A. The first Commandment is, (Thou shalt have no other gods before me n.

Q. 104. What are the duties required in the first commandment?

A. The duties required in the first Commandment, are the knowing and acknowledging of God to be only true God, and our God o: and so worship and glorifie him accordingly p, by thinking q, meditating r, remembering s, highly esteeming t, and fearing u, and loving v, and praising w, and glorifying x, and giving thanks y, and being zealous z, and being chaste aa, and being sober bb, and being temperate cc, and being meek dd, and being patient ee, and being gentle ff, and being lowly gg, and being humble hh, and being meek ii, and being patient kk, and being gentle ll, and being lowly mm, and being humble nn.

The Larger Catechism.

* Ps. 71. 19. esteeming *t*, honouring *u*, adoring *w*, chusing *v*,
 u Mal. 1. 6. loving *y*, desiring *t*, fearing of him *s*, believing
 w Isa. 45. 23. him *b*, trusting *c*, hoping *d*, delighting *e*, re-
 x Joh. 14. 15. joicing in him *f*, being zealous for him *g*, cas-
 15. 22. ling upon him, giving all praise and thanks,
 y Deut. 6. 9. and yeelding all obedience and submission to
 z Ps. 73. 25. him, with the whole man *i*, being careful in
 a Isa. 8. 13. all things to please him *k*, and sorrowful when
 b Exo. 14. 31. in any thing he is offended *l*, and walking hum-
 c Isa. 26. 4. bly with him *m*.
 d Ps. 1. 30. 7.
 e Psal. 37. 4.
 f Psal. 32. 11.
 g Rom. 12. 11.
 with Num. 35. 11.

Q. 105. What are the sins forbidden in the first Commandment?

A. The sins forbidden in the first Command-
 ment, are Atheisme in denying, or not having
 a God *u*, Idolatry in having, or worshipping
 more Gods then one, or any with, or instead of
 the true God *o*, the not having and avouching
 him for God, and our God *p*; the omission or
 neglect of any thing due to him required in this
 Commandment *q*, ignorance *r*, forgetfulness *s*,
 misapprehensions *t*, false opinions *u*, unworthy
 and wicked thoughts of him *w*, bold and curi-
 ous searching into his secrets *x*, all prophane-
 ness *y*, hatred of God *t*, self-love *a*, self-seek-
 ing *b* and all other inordinate and immoderate
 setting of our mind, will, or affections upon o-
 ther things, and taking them off from him in
 whole or in part *c*; vain credulity *d*, unbelieve,
 heresie *f*, misbelief *g*, distrust *h*, despair *i*, in-
 corrigibleness *k*, insensibleness under judg-
 ments *l*, hardness of heart *m*, pride *n*, pre-
 sumption *o*, carnal security *p*, tempting of God *q*,
 using unlawful means *r*, and trusting in lawfull
 means *s*, carnal delights and joyes *t*, corrupt,
 blind, and indiscreet zeal *u*, lukewarmnesse *w*,
 and deadnesse in the things of God *x*, estrang-
 ing our selves, and apostatizing from God *y*,
 Tit. 3. 10. g Act. 16. 9. h Psal. 78. 22. i Gen. 4. 13.
 k Jer. 5. 3. l Isa. 42. 25. m Rom. 2. 5. n Jer. 13. 15. o Psal. 19. 16.
 p Zeph. 1. 12. q Matth. 4. 7. r Rom. 3. 8. s Jer. 17. 5. t 2 Tim. 3. 4.
 u Gal. 4. 17. v John. 16. 2. w Rom. 10. 2. Luk. 9. 54. 55. x Rev. 3. 16.
 y Rev. 3. 17. z Ezek. 14. 4. a Isa. 1. 4. 5.

Praying

praying or giving any religious worship to Saints, Angels, or any other creature, all com-
pacts, and consulting with the devil *a*, and
hearkning to his suggestions *b*, making men the
Lord of our faith and conscience *c*, slighting
and despising God, and his Commands *d*, resist-
ing and grieving of his Spirit *e*, discontent, and
impatient at his dispensations, charging him
foolishly for the evils he inflicts on us *f*, and as-
cribing the praise of any good we either are,
have, or can do, to fortune *g*, idols *h*, ourselves,
or any other creature *k*.

c 2 Cor. 1. 24. Matth. 23. 9. *d* Deut. 23. 15. 2 Sam. 12. 9.
12. *e* A. 7. 51. Eph. 4. 30. *f* Psal. 73. 2, 3, 14, 15, 22.
g 1 Sam. 6. 7, 8, 9. *h* Dan. 5. 23. *i* Deut. 8. 17. Dan. 4. 30.

Rom. 10.
13, 14.
Hos. 4. 12.
A. 10. 25.
26.
Rev. 19. 19.
Mat. 4. 10.
Col. 2. 18.
Rom. 1. 25.
1 Lev. 20. 6.
1 Sam. 28. 7.
11. with
1 Cor. 10.
13, 14.
6 A. 5. 3.
Prov. 13.
Job. 1. 21.
1 Hab. 1. 16

Q. 106. What are we especially taught
by these words [before me] in the first
Commandment?

A. These words, [before me,] or before my
face in the first Commandment, teach us, that
God who seeth all things, takes special notice
of, and is much displeased with the sin of ha-
ving any other God; that so it may be an argu-
ment to dissuade from it, and to aggravate it as
a most impudent provocation *l*: as also to per-
swade us to do, as in his sight, what ever we do
in his service *m*.

1 Ezek. 8. 5.
to the end
Psal. 44. 20,
21.
m 1 Cor. 28. 9

Q. 107. Which is the second Com-
mandment?

A. The second Command is, [Thou
shalt not make unto thee any graven image,
or any likeness of any thing that is in hea-
ven above, or that is in the earth beneath, or
that is in the water under the the earth,
thou shalt not bow down to them nor serve
them: for I the Lord thy God, am a jea-
lous God, visiting the iniquity of the Fa-
thers upon the children, unto the third and
fourth generation of them that hate me;
and

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and shewing mercy unto thousands, of them
that love me and keep my Command-
ments.

Exod. 20.

4, 5, 6.

Q 108. What are the duties required
in the second Commandment?

A. The duties required in the second Com-
mandment, are, the receiving, observing, and
keeping pure and intire all such religious Wor-
ship and Ordinances as God hath instituted in
his Word particularly, Prayer and thanksgiv-
ing in the name of Christ, the reading, preach-
ing, and hearing of the Word, the admini-
stration and receiving of the Sacraments, the
Church government and discipline, the Mini-
stery and maintainance thereof, religious fa-
sting, swearing by the Name of God, and
vowing unto him: as also the disapproving,
detesting, opposing all false worship; and ac-
cording to each ones place and calling remo-
ving it, and all monuments of Idolatry.

Q 109. What are the sins forbidden
in the second Commandment?

A. The sins forbidden in the second Com-
mandment, are all devising, counselling, com-
manding, using, and any wayes approving
any religious Worship, not instituted by God
himself: tolerating a false Religion, the ma-
king any representation of God, of all or of any
of the three Persons, either inwardly in our
mind, or outwardly in any kind of image or
likeness of any creature whatsoever, all wor-
shipping of it, or God in it, or by it, the ma-
king of any representation of feigned Deities,
and all worship of them, or service belonging

Deut. 32.

46, 47.

Mat. 28, 20.

Act. 2. 42.

1 Tim. 6.

13, 14.

Phil. 4. 6.

Eph. 5. 20.

Deut. 17.

18, 19.

Act. 15. 12, 1.

2 Tim. 4. 2.

Jam. 1. 21, 22

Act. 10. 33.

Mat. 28. 19

1 Cor. 11. 23

to 30.

Mat. 18. 15

16, 17.

Mat. 16. 19.

1 Cor. 5. ch.

1 Cor. 22. 28.

Eph. 4. 11,

12. 1 Tim. 5

17, 18. 1 Cor.

9. 7, to 15.

Joel 2. 12.

13.

1 Cor. 7. 5.

Deut. 6. 13

Isa. 19. 11.

Psal. 76. 11.

Act. 17. 16

17.

Psal. 16. 4.

Deut. 7. 5.

Isa. 39. 22.

Num. 15. 29.

Deut. 13. 6, 7, 8.

Hol. 5. 1.

Micah. 9. 16.

1 King. 11. 33.

Deut. 12. 30, 31, 32.

Deut. 13. 6,

to 12. Zech. 13. 2, 3.

Rev. 2. 2, 14, 5, 20.

Rev. 17. 12, 16, 17.

Deut. 15. 16, 17, 18, 19.

Act. 17. 29.

Rom. 1. 21, 22, 23, 25.

Dan. 1. 3.

Gal. 4. 8.

Exod. 32. 5, 8.

to them *l*, all superstitious devices *m*, corrupt¹ *King. 18.*
 ing the worship of God *n*, adding to it, taking^{26, 28.}
 from it *o*, whether invented and taken up of our *Isa. 65. 11.*
 selves *p*, or received by tradition from others *q*, *Mat. 17. 22*
 though under the title of antiquity *r*, custom *s*, *Col. 2. 21,*
 devotion^{22, 23.}, good intent or any other pretence *t*, *Mal. 1. 7,*
 whatsoever *u*, simony *v*, sacrilege *x*, all ne- *Deut. 4. 2.*
 glect¹, contempt², hindering³, and opposing⁴
 the Worship and Ordinances which God hath *Psal. 106.*
 appointed *b*. ^{39.} *Mat. 15. 7.*
1 Pet. 1. 18.
Jer. 44. 17.

¹ *Isa. 65. 3, 4.* ² *Gal. 1. 13, 14.* ³ *1 Sam. 15. 21.* ⁴ *Act. 8. 18.* ⁵ *Rom. 2.*
⁶ *22. Mal. 3. 8.* ⁷ *Exod. 4. 24, 25.* ⁸ *Matth. 22. 5.* ⁹ *Mal. 1. 7, 13.* ¹⁰ *Mat.*
¹¹ *23. 13.* ¹² *Act. 13. 44, 45.* ¹³ *1 Tim. 2. 15, 16.*

Q. 110. *What are the reasons annexed
 to the second Commandment, the more to
 enforce it?*

A. The reasons annexed to the second Com-
 mandment, the more to enforce it, contained in
 these words, (For I the Lord thy God am
 a jealous God, visiting the iniquities of
 the fathers upon the children unto the
 third and fourth generation, of them that
 hate me; and showing mercy unto thou-
 sands of them that love me, and keep my
 Commandments *c*) are, besides Gods Sove- *Exod. 20.*
 rainingty over us, and propriety in us *d*, his fervent *5, 6.*
 zeal for his own worship *e*, and his revengefull *Psal. 43. 11*
 indignation against all false worship, as being *Rev. 15. 3, 4,*
 a spiritual whoredom *f*: accounting the break- *Exod. 34.*
 ers of this Commandment such as hate him, and *13, 14.*
 threatening to punish them unto divers generati- *1 Cor. 10.*
 ons *g*, and esteeming the observers of it such as *20, 21, 22.*
 love him, and keep his Commandments, and pro- *Jer. 7. 18, 19*
 mising mercy to them unto many generations *h*. *20. Ezek. 16.*
26, 27.
Deut. 32. 16.
to 20.
1 Hos.

Q. 111. *Which is the third Command-
 ment?* ^{3, 4.} *Deut. 5.*
^{26.}

A. The third Commandment is, Thou shalt
 not take the Name of the Lord thy God in
 vain:

vain: for the Lord will not hold him guilt-
 less, that taketh his Name in vain i-
 Exod. 20. 7

Q. 112. What is required in the third
 Commandment?

A. The third Commandment requires, that
 the Name of God, his Titles, Attributes *k*, Ordina-
 nces *l*, the Word *m*, Sacraments *n*, Prayer *o*,
 Oaths *p*, Vows *q*, Lots *r*, his Works *s*, and what-
 soever else there is whereby he makes, himself
 known, be holily and reverently used in
 thought *t*, meditation *u*, word *v*, writing *x*,
 by an holy profession *y*, and answerable conver-
 sation *z*, to the glory of God *a*, and the good
 of our selves *b*, and others *c*.
 k Mat. 6. 9. Deut. 28. 58. Psal. 29. 2. Psal. 68. 4. Rev. 15. 3. 4. Mal. 1. 14. Eccles. 5. 1. Psal. 138. 2. 1 Cor. 11. 24, 25, 28, 29. 1 Tim. 2. 8. Jer. 4. 2. Eccles. 5. 2. 4, 5, 6. Act. 1. 24, 26. Job 36. 24. Mal. 3. 16. Psalm 8, throughout. Col. 5. 17. Psal. 105. 2. Psal. 102. 10. 1 Pet. 3. 15. Micah. 4. 5. Phil. 1. 27. 1 Cor. 10. 35. Jer. 32. 39. 1 Pet. 2. 12. Mal. 2. 2. Act. 17. 23. Prov. 30. 9. Mal. 1. 6, 7, 12. Mal. 3. 14. 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10, 14, 31. Col. 2. 20, 21, 22. 2 King 18. 30, 35. Exod. 5. 2. Psal. 139. 20. k Psal. 50. 16, 17. Isa. 5. 12. m 2 King. 19. 22. Lev. 24. 11. n Zech. 5. 4. Zech. 8. 17. o 1 Sam. 17. 42. 2 Sam. 16. 5. p Jer. 5. 7. Jer. 23. 10. q Deut. 23. 18. Act. 23. 12. r Esth. 3. 7. Esth. 9. 24. Psal. 22. 18. s Psal. 24. 4. Ezek. 17. 16, 18. 19. t Mark. 26. 1. Sam. 25. 22, 32, 33. 34. u Rom. 9. 14, 19, 20. v Deut. 29. 29. x Rom. 3. 5. 7. Rom. 6. 1. y Eccles. 8. 11. Eccles. 9. 2. Psal. 39, throughout z Mat. 5. 21, to the end. a Ezek. 13. 22. b 2 Pet. 3. 16. Mat. 22. 24, to 31. c Isa. 22. 13. Jer. 23. 34. 36, 38. d 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20. 2 Tim. 2. 14. Tit. 3. 9

Q. 113. What are the sins forbidden
 in the third Commandment?

A. The sins forbidden in the third Comman-
 dement, are, the not using of Gods name as is
 required *d*, and the abuse of it, in an ignorant *e*,
 vain *f*, irreverent, profaine *g*, superstitious *h*, or
 wicked mentioning, or otherwise using his
 Titles, Attributes *i*, Ordinances *k*, or Works *l*,
 by blasphemie *m*, perjury *n*, all sinfull cursings *o*,
 oaths *p*, vows *q*, and lots *r*, violating of our oaths
 and vows, if lawful *s*; and fulfilling them, if
 of things unlawful *u*, murmuring and quarrel-
 ling at *u*, curious praying into *v*, and misapply-
 ing Gods decrees *x*, and providences *y*, misin-
 terpreting *z*, misapplying *a*, or any way per-
 verting the word, or any part of it *b*, to profaine
 jests *c*, curious or unprofitable questions, vain
 janglings, or the maintaing of false Doctrines *d*,
 abusing it, the creatures, or any thing con-

2 King 18. 30, 35. Exod. 5. 2. Psal. 139. 20. k Psal. 50. 16, 17. Isa. 5. 12. m 2 King. 19. 22. Lev. 24. 11. n Zech. 5. 4. Zech. 8. 17. o 1 Sam. 17. 42. 2 Sam. 16. 5. p Jer. 5. 7. Jer. 23. 10. q Deut. 23. 18. Act. 23. 12. r Esth. 3. 7. Esth. 9. 24. Psal. 22. 18. s Psal. 24. 4. Ezek. 17. 16, 18. 19. t Mark. 26. 1. Sam. 25. 22, 32, 33. 34. u Rom. 9. 14, 19, 20. v Deut. 29. 29. x Rom. 3. 5. 7. Rom. 6. 1. y Eccles. 8. 11. Eccles. 9. 2. Psal. 39, throughout z Mat. 5. 21, to the end. a Ezek. 13. 22. b 2 Pet. 3. 16. Mat. 22. 24, to 31. c Isa. 22. 13. Jer. 23. 34. 36, 38. d 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20. 2 Tim. 2. 14. Tit. 3. 9

tained

tained under the Name of God, to charmes *e*, *e* Deut. 18.
or sinful lusts and practices *f*, the maligning *g*, 10, to 14. 5
scorning *h*, reviling *i*, or any wayes opposing of *f* 2 Tim. 1.
Gods truth, grace, and wayes *k*, making pro- 3, 4. Rom.
fession of Religion in hypocrisie, or for sinister 13, 13, 14.
ends *l*; being ashamed of it *m*, or a shame to 1 King 21.
it by uncomfortable *n*, unwise *o*, unfruitful *p*, and 9, 10, Jude
offensive walkings *q*, or backsliding from it *r*. vers. 4.

Q. 114. What reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Com- 46, 50.
mandment in these words, [The Lord thy 4. 18.
God] and [For the Lord will not hold him 4. 19. 9.
guiltlesse that taketh his Name in vaine,] 1 Thes. 2. 16
are, because he is the Lord, and our God, and Heb. 10. 29.
therefore his Name is not to be prophaned, or 12 Tim. 3. 5.
any way abused by us, especially, because he Mat. 23. 14.
is so far from acquitting and sparing the trans- Mat. 6. 1, 2,
gressours of this Commandment, as that he will 5, 16.
not suffer them to escape his righteous judge- m Mar. 8. 38
ment *u*, albeit many such escape the censure and n Psal 73.
punishments of men *w*. 14, 15.

2 Pet. 1. 8, 9. q Rom. 2. 23, 24. r Gal. 3. 1, 2. Heb. 6. 6. s Exod. 20. 7
f Lev. 19. 12. u Ezk. 36. 21, 22, 23. Deut. 28. 58, 59. Zech. 5. 2, 3, 4.
w 1 Sam. 2, 12, 17, 24. with 1 Sam. 3. 13.

Q. 115. Which is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: Six Dayes shalt thou Labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattel nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the

* Exod. 20. the seventh day, wherefore the Lord blessed
8, 9, 10, 11. the Sabbath day, and hallowed it x.]

Q. 116. What is required in the fourth Commandment?

A. The fourth Commandment requireth of all men, the sancti ying, or keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lords day.

1 D. 11. 5. 12.
13, 14.

Gen. 2. 2. 3.

1 Cor. 16. 1, 2

* A. 20. 7.

Mat. 5. 17, 10

1 Sa. 56. 2, 4,

6, 7.

* Rev. 1. 10.

* Exod. 20.

* Exod. 16.

26, 10. 28.

Neh. 13. 15,

16, 17, 18, 19

21, 22. Jer.

17, 21, 22.

* Mat. 12. 1

10 13.

* 1 Sa. 58. 13

Luk 4. 16.

A. 20. 7.

1 Cor. 16. 1, 2

Psal. 91. title

Isa. 66. 23.

Lev. 123. 3.

* Exod. 20. 8.

Luk 23. 54,

16.

Exod. 16. 22

25, 26, 29.

Neh. 13. 19.

Q. 117. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath, or Lords day is to be sanctified, by an holy resting all the day a, not only from such works as are at all times sinful, but even from such worldly imployments and recreations as are on other dayes lawful b; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercyc) in the publick and private exercises of Gods worship d; and to that end we are to prepare our hearts, and with such fore sight, diligence and moderation on to dispose, and seasonably to dispatch our worldly businessse, that we may be the more free and fit for the duties of that day e.

Q. 118. Why is the charge of keeping the Sabbath more specially directed to governors of families and other superiours?

A. The charge of keeping the Sabbath is more specially directed to governors of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge.

charge, and because they are prone oft time s
to hinder them by employments of their own s,

Exo. 20. 10
John. 24. 15
Neh. 13. 15.
17.

Q. 119. What are the sins forbidden in
the fourth Commandment?

Jr. 17. 20,
21, 22.
Ez. 4. 22.
20.

A. The sins forbidden in the fourth Com-
mandment, are, all omissions of the duties re-
quired, all carelesse, negligent, and unprofi-
table performing of them, and being weary of
them, all prophaning the day by idlenesse,
and doing that which is in it self sinfull, and by
all needlesse works, words and thoughts about
our worldly employments and recreations &.

h. 10. 7, 9
Ez. 4. 23, 30,
31, 32.
Amos 2. 5.
Mal. 1. 13.
Ez. 4. 13.
28.
& Jr. 17. 24
27.

Q. 120. What are the reasons annex
to the fourth Commandment, the more to
enforce it?

Isa. 58. 13

A. The Reasons annexed to the fourth Com-
mandment, the more to enforce it, are taken
from the equity of it, God allowing us six dayes
of seven for our own affairs, and reserving but
one for himself, in these words, (Six dayes
shalt thou labour, and do all thy work)
from Gods challenging a special propriety in
that day (The seventh day is the Sabbath
of the Lord thy God) from the example of
God, who in six dayes made heaven and
earth, the sea, and all that in them is, and
rested the seventh day: and from that blessing
which God put upon that day, not only in san-
ctifying it to be a day for his service, but in or-
daining it to be a means of blessing to us in our
sanctifying it (Wherefore the Lord blessed
the Sabbath day and hallowed it)

Exod. 20. 9

Exod. 20.
10.

Q. 121. Why is the word Remember set
in the beginning of the fourth Command-
ment?

Exod. 20.
11.

A. The word Remember is set in the be-
ginning of the fourth Commandment, partly
because

p Exo. 16. 23

Luk. 23. 54

56, with

Mark. 15. 42

Neh. 13. 19.

9 Psal. 92.

title with

vers. 13, 14.

Ezek. 20. 12,

19, 20.

r Gen. 2. 2, 3

Psal. 118, 22

24. with.

Act. 4. 10, 11

Rev. 1. 10.

f Ez. 22. 26

s Neh. 9. 14.

s Exod. 34.

31.

w Deut. 5,

14, 15.

Amos. 8. 5.

x Lam. 1. 7.

Jer. 17. 21,

22, 23.

Neh. 23. 15,

10 23.

Mat. 22. 39

Mat. 7. 11.

because of the great benefit of remembering it; we being thereby helped in our preparation to keep it *p*, and, in keeping it, better to keep all the rest of the Commandments *q*, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgment of Religion *r*, and partly because we are very ready to forget it *s*, for that there is lesse light of nature for it *t*, and yet it restraineth our natural liberty in things at other times lawful *u*; that it cometh but once in seven dayes, and many worldly busineses come between, and too often take off our minds from thinking of it, either to prepare for it or to sanctifie it *w*, and that Sathan with his instruments, much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

Q. 122. What is the sum of the six Commandments, which contain our duty to man?

A. The sum of the six Commandments, which contain our duty to man, is; to love our neighbour as our selves, and to do to others what we would have them do to us *z*.

Q. 123. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee *a*.

Q. 124. Who are meant by Father and Mother, in the fifth Commandment?

A. By Father and Mother, in the fifth Commandment, are meant not only natural parents *b*, but all superiours in age *c*; and gifts *d*, and especially such as by Gods Ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

Q. 125

a Exod. 20.

b Prov. 23.

22, 25.

Eph 6 1, 2.

c 1 Tim. 5.

1, 2.

d Gen. 4. 20.

21, 22.

e Gen. 45. 8.

f King. 5. 13

g 2 Kin. 2. 12.

h Kin. 13. 14

i Gal. 4. 19.

j Isa. 49. 23.

Q. 125. *Why are superiours styled, Father and Mother?*

A. Superiours are stiled Father and Mother both to teach them in all duties towards their inferiours, like naturall parents, to expresse love and tenderneſſe to them, according to their ſeveral relations, and to work inferiours to a greater willingneſſe and chearfulneſſe in performing their duties to their ſuperiours as to their parents.

b Eph. 6. 4.
2 Cor. 12. 14
1 Cor. 12. 14
1 Thes. 2. 7.
8. 11.
Nim. 11. 12,
12.
1 Cor. 4. 14
15. 16.
2 King. 5. 13

Q. 126. *What is the general ſcope of the fifth Commandment?*

A. The general ſcope of the fifth Commandment is, the performance of thoſe duties which we mutually owe in our ſeveral relations, as Inferiours, Superiours, Equals,

Q. 127. *What is the honour that Inferiours owe to heir Superiours?*

A. The honour which Inferiours owe to their Superiours is, all due reverence, in heart *l*, word *m*, and behaviour *n*: prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*: willing obedience to their lawfull commands, and counſels *q*, due ſubmiſſion to their corrections *r*, fidelity to *s*, defence *t*, and maintainance of their perſons and authority, according to their ſeveral ranks, and the nature of their places *u*: bearing with their infirmities, and covering them in love *w*, that ſo they may be an honour to them and to their government *x*.

k Eph. 5. 21
1 Pet. 2. 17.
Rom. 12. 10
Mal. 1. 6.
Lev. 19. 3.
m Pro. 31. 28
1 Pet. 3. 6.
n Lev. 19. 32
1 King. 2. 19
o Tim. 2. 12
p Heb. 13. 7.
Phil. 3. 17.
q Ep. 6. 1, 2
5. 6, 7. 1 Pet.
2. 3, 4, 5.
Heb. 13. 17.
Prov. 4. 3, 4.
Prov. 23. 22.
Exod. 18. 19
24.

Heb. 12. 9. *p* 1 Pet. 2. 18, 19, 20. *f* Tit. 2. 9, 10. *t* 1 Sam. 2 Sam. 18. 3. Eph. 6. 2. *w* Mat. 22. 21. Rom. 13. 6, 7. 1 Ga. 6. 6. Gen. 45. 11. Gen. 47. 12. *w* 1 Pet. 2. 18. Gen. 9. 23. *x* Pſal. 127. 3, 4, 5. Prov. 31. 23.

1 Sam. 26
15, 16
Tim. 5. 17, 18
Prob. 23. 22

Q. 128. *What are the ſins of Inferiours againſt their Superiours?*

A. The ſins of Inferiours againſt their Superiours, are, all neglect of the duties required toward

y Mat. 15. 4. toward them, envying at *z*, contempt of *a* 3. 6.
z Num. 11. and Rebellion *q*, against their persons *c*, and
 2. 29. places *d*, in their lawful counsels *e*, commands
 & 1 Sam. 8. 7. and corrections *f*: cursing, mocking *g*, and all
 Isa. 3. 5. such refractory, and scandalous carriage, as
 62 Sam. 15. proves a shame and dishonour to them and their
 1. to 12. government *h*.
c Exod. 21. 15.
d 1 Sam. 19. 27.

Q. 129. What is required of Superiours toward their Inferiours?

A. It is required of Superiours, according
g Prov. 30. to that power they receive from God, and that
 11. 17. relation wherein they stand, to love *i*, pray
h Pro. 17. 26. for *k*, and bless their Inferiours *l*, to instruct *m*,
i Col. 3. 19. counsel, and admonish them *n*: countenancing *o*,
Tit. 2. 4. commending *p*, and rewarding such as do well *q*,
k 1 Sam. 12. discountenancing *r*, reprovng and chastising
23 Job 1. 5. such as do ill *s*, protecting *t*, and providing for
21 Kin. 8. 55. them all things necessary for soul *u* and body *v*:
56. Heb 7. 7. and by grave wise, holy, and exemplary car-
Gen. 49. 27. riage, to procure glory to God *x*, honour to
m D ut. 6. themselves *y*, and so to preserve that authority
 6. 7. which God hath put upon them *z*.

Q. 130. What are the sins of Superiours?

A. The sins of Superiours are, beside the ne-
f Pro. 29. 15. glect of the duties required of them *a*, an im-
1 Pet. 2. 14. ordinate seeking of themselves *b*, their own
3 Job. 9. 12 glory *c*, ease, profite, or pleasure *d*, command-
 to 17. ing things unlawful *e*, or not in the power of
Isa. 1. 10, 17 Inferiours to perform *f*, counselling *g*, encour-
u Eph. 6. 4. raging *h*, or favouring them in that which is
m 1 Tim. 5. 7. evil *i*, dissuading, discouraging or discounte-
x 1 Tim. 4. 12. nancing them in that which is good *k*; correct-
Tit. 2. 3, 4, 5. ing them unduly *l*, carelesse exposing, or leav-
y 1 Kin. 3. 28. ing them to wrong temptation and danger *m*,
3 Tit. 2. 25. provoking them to wrath *n*, or any way disho-
a Ezek. 34. nouring themselves or lessening their authority,
 2. 3. 4. by an unjust, indiscreet, rigorous or remisse be-
h Phil. 2. 21. haviour *o*.
c Joh. 15. 4.
John 7. 18.
d Isa. 56. 10.
11.
D ut. 17. 17.

e Dan. 3. 4. 5. 6. **a** & 4. 17, 18. **f** Exod. 4. 10, 10. 18. **Matth. 23. 2, 4.**
g Matth. 12. 8. with Mark. 6. 24. **h** 2 Sam. 17. 28. **i** 1 Sam. 3. 13.
h Joh. 7. 46, 47, 48, 49. **Col. 3. 21.** **Exod. 5. 17.** **1 Pet. 2. 18, 19, 20.**
12. 10. **Deut. 25. 3.** **m** Gen. 38. 11. 26. **a** & 18. 17. **n** Eph. 6. 4.
o Gen. 9. 21. **1 King. 12. 13, 14, 15, 16.** **1 King. 6. 1.** **Sam. 2. 29, 30, 31.**

Q. 131. What are the duties of equals?

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving ^{*p* 1 pet. 2. 17} honour to go one before another *q*, and to re- ^{*q* Rom. 12. 10} joyce in each others gifts and advancement, as ^{*r* Rom. 12. 15, 19.} in their own *r*. ^{phil. 2. 3, 4.}

Q. 132. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth *s*, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, and usurping preheminance one over another *x*, ^{*s* Rom. 13. 8} ^{*u* 2 Tim. 3. 3.} ^{*w* 1 Act. 7. 9.} ^{*x* Gal 5. 26.} ^{*y* Num. 12. 2} ^{*z* Esth. 6. 12, 13} ^{*a* 3 Joh. v. 9.} ^{*b* Luk. 22. 24.}

Q. 133. What is the Reason annexed to the fifth Commandment, the more to enforce it?

A. The reason annexed to the fifth Commandment, in these words, (That thy dayes maybe long upon the land which the Lord thy God giveth thee *y*) is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment *z*. ^{*y* Exo. 20. 12} ^{*z* D. ut. 5. 16} ^{*a* 1 King. 8. 25.} ^{*b* Eph. 6. 2, 3.}

Q. 134. Which is the sixth Commandment?

A. The sixth Commandment is, (Thou shalt not kill *c*.) ^{*c* Exo. 20. 13.}

Q. 135. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment are, all careful studies and lawfull endeavours to preserve the life of our selves *b*, and others *c*, by resisting all thoughts, and purposes *d* subduing all passions *e*, and avoiding all occasions *f* temptations *g* and practices, ^{*b* Eph. 5. 28.} ^{*c* 1 Kin. 18. 4} ^{*d* Jer. 6. 15.} ^{*e* 16. Act. 23. 12} ^{*f* 16, 17, 21. 27} ^{*g* Eph. 4. 26,} which tend to the unjust taking away the life of any *h* by just defence thereof against violence *i*. ^{*h* 27.} ^{*i* 1 Sam. 24.}

^{*f* 2 Sam. 2. 22, Deut. 22. 8. *g* Mat. 4. 6, 7. Prov. 10, 11, 16. 12. 1 Sam. 26. 9, 10, 11. Gen. 37. 21, 22.}

lence *i*.

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f Pral. 82. 4. fences i, patient bearing of the hand of God k,
 Prov. 24. 11, quietnesse of mind l, chearfulnesse of spirit m,
 12. & Jam. 5. 7, a sober use of meat n, drink o, physick p, sleep q,
 8, 9, 10, 11. labour r, and recreations s, by charitable
 H. b. 12. 9. thoughts t, love u, compassion w, meeknesse,
 1 Thes. 11. gentlenesse, kindnesse x, peaceablenesse y, mild, and
 1 Pet. 3. 4. courteous speeches and behaviour z, forbear-
 Psal. 37. 8. 9. ance, readinesse to be reconciled, patient bear-
 10, 11. ing and forgiving of injuries, and requiting good
 m Pro. 17. 22 for evil a. comforting and succouring the dis-
 n Prov. 25. tressed, and protecting and defending the in-
 16, 17. nocent b.

Q. 136. What are the sins forbidden in the sixth Commandment?

A. The sins forbidden in the sixth Com-
 mandment, are, all taking away the life of our
 selves c, or of others d, except in case of pub-
 lick justice e, lawful wars f, or necessary de-
 fence g; the neglecting or withdrawing the
 lawful and necessary means of preservation of
 life h, sinful anger i, hatred k, envy l, desire of
 revenge m, all excessive passions n, distracting
 cares o, immoderate use of meat, drink p, la-
 bour q, and recreations r, provoking words s,
 oppression t, quarrelling u. striking, wounding w,
 and whatsoever else tends to the destruction of
 the life of any x.

Eph. 4. 2, 32. Rom. 12. 17, 20, 21. b 1 Thes. 5. 14. Job. 31. 19, 20.
 Mat. 35. 35, 36. Prov. 31. 8, 9. c A&: 16. 28. d Gen. 9. 6. e Num.
 35. 31, 32. f Jer. 48. 10. Deut. 20. chap. g Exod. 22. 2, 3. h Mat.
 25. 42, 43. Jam. 2. 15, 16. Eccl. 6. 1, 2. i Mat. 5. 22. k 1 Joh. 3. 15.
 Lev. 19. 17. l Pro. 14. 30. m Rom. 12. 19. n Eph. 4. 31. o Matth.
 7. 31, 34. p Luk. 21. 34. Rom. 13. 13. q Eccl. 12. 12. Eccl. 2. 22, 23.
 r Isa. 5. 12. s Prov. 15. 1. Prov. 12. 8. t Ezek. 18. 18 Exod. 1. 14.
 u Gal. 5. 15. Prov. 23. 29. w Num. 35. 16, 17, 18, 21. x Exod. 21.
 18. to the end.

Q. 137. Which is the seventh Commandment?

A. The seventh Commandment is, (Thou shalt not commit adultery y.)

Q. 138. What are the duties required in the seventh Commandment?

A.

A. The duties required in the seventh Commandment, are, Chastity in body, mind, affections *r*, words *a*, and behaviour *b*, and the preservation of it in our selves and others *c*, watchfulness over the eyes, and all the senses *d*, temperance *e*, keeping of chaste company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*: conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

r 1 Thes. 4. 4.
Job. 31. 1.
a 1 Cor. 7. 13, 14.
Col. 4. 6.
b 1 Pet. 3. 2.
c 1 Cor. 7. 2, 35. 6.
d Job. 31. 1.
e Acts 24. 24, 25.
f Prov. 2. 16.
10. 20.
g 2 Tim. 2. 9.
h 1 Cor. 7. 2. 9
i Prov. 5. 19.
20.

Q. 139. What are the sins forbidden in the seventh Commandment?

A. The sins forbidden in the seventh Commandment, besides the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening thereunto *s*, wanton looks *t*, impudent or light behaviour: immodest apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *x*, allowing, tollerating, keeping of stews, and resorting to them, *y*; intangling vows of single life *z*, undue delay of marriage *a*, having more wives or husbands than one, at the same time *b*, unjust divorce *c*, or desertion *d*, idleness, gluttony, drunkenness *e*, unchaste company *f*, lascivious songs, books, pictures, dancings, stage playes *g*, and all other provocations to, or acts of uncleanness either in our selves or others *h*.

k 1 Pet. 3. 7.
l Pro. 31. 11. 27, 28.
m Prov. 5. 8.
Gen. 39. 8, 9, 10.
n Prov. 5. 7.
o Heb. 14. 4.
Gal. 5. 19.
p 2 Sam. 13. 14
1 Cor. 5. 1.
q Rom. 1. 24. 26, 17. Lev. 20. 15, 16.
r Mat. 5. 28.
Mat. 15. 19.
s Col. 3. 5.
t Eph. 5. 3, 4
Prov. 7. 31, 22.
u Isa. 3. 16.
v 2 Pet. 2. 14.
w Prov. 7. 10.
13.

x Lev. 18. 1. 10, 21. Mat. 6. 15. Mat. 2. 11, 12. 1 King. 15. 13. 2 King. 23. 7. Deut. 23. 17, 18. Lev. 19. 20. Jer. 5. 7. Prov. 7. 24, 25, 26, 27.
y Math. 19. 10, 11. *z* 1 Cor. 7. 8, 9. Gen. 38. 26. *a* Mat. 2. 14, 15.
Mat. 19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 1 Cor. 7. 12. 13. *e* Ezek. 16. 40. Prov. 23. 30, 31, 33. *f* Gen. 36. 10. Prov. 5. 8. *g* Eph. 5. 4.
Ezek. 23. 14, 15, 16. Isa. 23. 15, 16. 17. Isa. 3. 16. Mark 6. 12. Rom. 13. 13. 1. Pet. 4. 3. *h* 2 King. 9. 30. with Jer. 4. 30. and Ezek. 23. 40.

Q. 140. Which is the eight Commandment?

A. The

Exo. 20. 25
 Pl. 15. 2, 1.
 Zech. 7. 4. 10
 Zech. 8. 16. 17
 Rom. 13. 7
 Lev. 6. 2, 3
 4, 5. with.
 Luk. 19. 8.
 Luk. 6. 30.
 38. 1 Joh. 3.
 17. Eph. 4. 28
 Gal. 6. 10.
 1 Tim. 6. 6
 7, 8, 9.
 Gal. 5. 4.
 2 Tim. 5. 8
 Pro. 27. 23
 to the end.
 Eccles. 3. 24.
 Eccl. 3. 12, 13
 1 Tim. 6. 17.
 18 Isa. 38. 1
 Matth. 11. 8.
 1 Cor. 7. 20
 Gen. 2. 15.
 Gen. 2. 19.
 Eph. 4. 28.
 Prov. 10. 4.
 1 Joh. 5. 12.
 Prov. 22. 20.
 1 Cor. 6. 12
 to 9.
 Pro. 6. 1,
 to 6.
 Prov. 11. 15
 Lev. 25. 35
 Deut. 22. 1, 2
 3, 4. Exo. 23.
 4, 5. Gen.
 47. 14. 20.
 Phil. 2. 4.
 Mat. 22. 39.
 Jam. 2. 15,
 16.
 1 John 3. 17
 2. Eph. 4. 29.
 Pl. 62. 10.
 6 1 Tim. 1. 10
 c Pro. 29. 24
 Psal. 50. 18.
 d 1 Thes. 4. 6. e Pro. 11. 1. Prov. 20. 10 f Deut. 19. 14. Pro 23. 10.
 g Amos 8. 5. Psal. 37. 21. h Luk. 26. 10, 11, 12. i Ezch. 22. 29. Lev.
 25. 17. k Mat. 23. 25. Ezk. 22. 12. l Psal. 115. 5. m Job 15. 34. n 1 Cor. 6.
 6, 7, 8. Pro. 3. 29, 30. o Isa. 5. 8. Mic. 22. p Pro. 11. 26. q Act. 19. 19, 24, 5.

A. The eight Commandment is, (Thou shalt not steal.)

Q. 141. What are the duties required in the eight Commandment?

A. The duties required in the eight Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man, rendering to every one his due, restitution of goods unlawfully detained from the right owners thereof, giving, and lending freely, according to abilities, and the necessities of others, moderation of our judgments, wills, and affections, concerning worldly goods; a provident care and study to keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition, a lawful calling, and diligence in it; frugality, avoiding unnecessary law suits, and suretyship, or other like engagements; and an endeavour by all just and lawful means, to procure, preserve and further the wealth and outward estate of others, as well as our own.

Q. 142. What are the sins forbidden in the eight Commandment?

A. The sins forbidden in the eight Commandment, besides the neglect of the duties required, are theft, robbery, man stealing, and receiving any thing that is stolen, fraudulent dealing, false weights and measures, removing land marks, injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious law-suits, unjust inclosures and depopulations, ingrossing commodities to enhance the price, unlawful callings, and all other unjust or sinful wayes of taking, or with.

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holding from our neighbour what belongs to him, or of enriching our selves, covetousness, inordinate prizing and affecting worldly goods, distrustful and distracting cares and studies in getting, keeping, and using them, envying at the prosperity of others, as likewise idleness, prodigality, wastful gaming, and all other wayes whereby we do unduely prejudice our own outward estate, and defrauding our selves of the due use and comfort of that estate which God hath given us.

r Job 20. 19.
James 5. 4.
Prov. 21. 6.
Luk. 12. 15.
1 Tim. 6. 5.
Col. 3. 2.
Prov. 23. 5.
Psal. 62. 10.
Mat. 6. 25.
Eccl. 5. 12.
Psal. 73. 3.
Psal. 37. 1, 7.
2 Thes. 3. 11.
Prov. 18. 9.
Prov. 21. 17.
Prov. 23. 20.
21.
Prov. 28. 19.
Eccl. 4. 8.
Eccl. 6. 2.
1 Tim. 5. 8.
Exo. 20. 16.
Zech. 8. 16.
3 Joh. 7. 12.
Pro. 31. 8. 9.
Psal. 15. 2.
2 Cor. 19. 9.
1 Sam. 19. 4. 5.
Joh. 7. 19.
2 Sam. 14. 12, 19, 20.
Lev. 19. 15.
Pro. 14. 5, 25.
2 Cor. 1. 17, 18.
Eph. 4. 25.
Heb. 6. 9.
1 Cor. 13. 7.
Rom. 1. 8.
2 John 6. 4.
3 Joh. 7. 3, 4.
2 Cor. 2. 4.
Cor. 12. 21.
Pro. 17. 9.
1 Pet. 4. 8.
1 Cor. 1. 4. 5, 7.
2 Tim. 4. 5.
Sam. 12. 14.
1 Cor. 13. 6, 7.
Psal. 15. 3.
Pro. 25. 23.
Phil. 4. 8.

Q. 143 Which is the ninth Commandment?

A. The ninth Commandment is, (Thou shalt not bear false witness against thy neighbour a)

Q. 144. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment, are, the preserving and promoting of truth between man and man, and the good name of our neighbour as well as our own appearing, and standing for, and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth in matters of judgment and justice, and in all other things whatsoever, a charitable esteem of our neighbours, loving, desiring, and rejoicing in their good name, sorrowing for, and covering of their infirmities, freely acknowledging their gifts and graces, defending their innocency, a ready receiving of a good report, and unwillingness to admit of an evil report concerning them, discouraging tale-bearers, flatterers, and slanderers, love and care of our own good name, and defending it when need requireth, keeping of lawful promises, studying and practising of whatsoever things are true, honest, lovely, and of good report.

Pro. 21. 17.
Prov. 23. 20.
21.
Prov. 28. 19.
Eccl. 4. 8.
Eccl. 6. 2.
1 Tim. 5. 8.
Exo. 20. 16.
Zech. 8. 16.
3 Joh. 7. 12.
Pro. 31. 8. 9.
Psal. 15. 2.
2 Cor. 19. 9.
1 Sam. 19. 4. 5.
Joh. 7. 19.
2 Sam. 14. 12, 19, 20.
Lev. 19. 15.
Pro. 14. 5, 25.
2 Cor. 1. 17, 18.
Eph. 4. 25.
Heb. 6. 9.
1 Cor. 13. 7.
Rom. 1. 8.
2 John 6. 4.
3 Joh. 7. 3, 4.
2 Cor. 2. 4.
Cor. 12. 21.
Pro. 17. 9.
1 Pet. 4. 8.
1 Cor. 1. 4. 5, 7.
2 Tim. 4. 5.
Sam. 12. 14.
1 Cor. 13. 6, 7.
Psal. 15. 3.
Pro. 25. 23.
Phil. 4. 8.

* Prov. 6. 24. 25. & Ps. 101. 5. Pro. 22. 1 Joh. 8. 49 & Ps. 15. 4.
Q. 145.

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Q. 145. What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are all perjudicing the truth and the good name of our neighbours as well as our own^b, especially in publick judicature^c, giving false evidence^d, suborning false witnesses^e, witnessingly appearing and pleading for an evil cause; outfacing and overbearing the truth^f passing unjust sentence^g, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked^h, forgeryⁱ, concealing the truth, undue silence in a just cause^k, and holding our peace when iniquity calleth for either a reproof from our selves^l, or complaint to others^m, speaking the truth unreasonablyⁿ, or maliciously to a wrong end^o, or perverting it to a wrong meaning^p, or in doubtful and equivocal expressions to the prejudice of truth or justice^q, speaking untruth^r, lying^s, slandering^t, backbiting^u, detesting^v, tale-bearing^x, whispering^y, scoffing^z, reviling^a, rash^b, harsh^c, and partial censuring^d, misconstruing intentions, words and actions^e, flattering^f, vain glorious boasting^g, thinking or speaking too highly or to meanly of our selves or other^h, denying the gifts and graces of Godⁱ, aggravating smaller faults^k, hiding, excusing, or extenuating of sins when called to a free confession^l, unnecessary discovering of infirmities^m, raising false rumoursⁿ, receiving and countenancing evil reports^o, and stopping

62 Sam. i. 7. 28
2 Sam. i. 16. 3.
2 Sam. i. 9.
10. 15. 16.
c Lev. 19. 15.
Heb. 1. 4.
d Prov. 1. 5.
Pro. 6. 16. 19.
e Act. 6. 13.
f Jer. 9. 3. 15.
Act. 24. 2. 5.
Psal. 12. 3. 4.
Psal. 52. 1.
2. 2. 4.
g Pro. 17. 9.
h King. 21. 9.
to 14.
i Isa. 15. 23.
j Ps. 119. 69.
Luk. 19. 8.
Luk. 16. 5.
6. 7.
k Lev. 5. 1.
Deut. 13. 8.
Act. 5. 3. 8. 9.
2 Tim. 4. 10.
l 1 King. 1. 6.
Lev. 19. 17.
m Isa. 59. 4.
n Pro. 19. 11.
o 1 Sam. 12.
9. 10. with
psal. 52. 1. 2.
3. 4.
p psal. 56. 7.
Job. 32. 10.
with Matth.
26. 60. 61.
q Gen. 3. 5.
Gen. 26. 7. 9.
r Isa. 59.
w Jam. 4.
with Gal.
38. 24.
1. 13. 14.
9. 11.
i Job 27.
Gen. 3. 12.
25. 19. 10.
13. f Lev. 19. 11. Col. 3. 9. psal. 50. u psal. 15. 3.
11. Jer. 38. 4. x Lev. 19. 16. y Rom. 1. 29. 30. z Gen. 21. 6.
4. 29. a 1 Cor. 6. 10. b Matth. 7. 1. c Act. 28. 4. d Gen.
Rom. 2. 1. e Nch. 6. 6. 7. 8. Rom. 3. 2. psal. 69. 10. 1 Sam.
15. 2. Sam. 10. 3. f Psal. 12. 2. 3. g 2 Tim. 3. 2. h Luk. 18.
Rom. 12. 16. i Cor. 4. 6. Act. 12. 22. Eoxd. 4. 10. 11. 12. 13. 14.
5. 6. Job. 4. 6. k Mat 7. 3. 4. 5. l Prov. 28. 13. Prov. 30. 20.
22. Jer. 2. 15. 2. King. 5. 25. Gen. 4. 9. m Gen. 9. 22. Prov.
n Exod. 73. 1. o Prov. 19. 12.

our ears against just defence *p*, evil suspicion *q*, p Act. 2. 56. 57. Job 31. 13, 14.
 envying or grieving at the deserved credit of
 anyr, endeavouring or desiring to impair it *f*, 1 Cor. 13. 5. 1 Tim. 6. 4. Num. 11. 29.
 rejoycing in their disgrace and infamy *t*, scorn-
 ful contempt *u*, fond admiration *w*, breach of
 lawful promises *x*, neglecting such things as are
 of good report, and practising or not avoiding
 our selves, or not hindering, what we can in
 others such things as procure an ill name *z*. Mat. 21. 15. Ezra. 4. 11. Jer. 48. 27. Psal. 35. 15. 16, 21. Mat. 27. 28, 29. Jude v. 16. Act. 12. 22. Rom. 1. 31. 2 Tim. 3. 3. 1 Tim. 2. 24. 2 Sam. 13. 12, 13. Prov. 5. 8. 9. Prov. 6. 33. Exod. 20. 17.

Q. 146. Which is the tenth Commandment?

A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours a.]

Q. 147. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment, are, such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

Q. 148. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

Q. 149. Is any man able perfectly to keep the Commandments of God?

A. No man is able either of himself *h*, or by any grace received in this life perfectly to keep the Commandments of God *i*, but doth dayly

& Gen. 6. 5. break them in thought *k*, word, and deed *l*.
Gen. 8. 21.

1 Rom. 3. 9.

10. 21 Jam.

3. 2. 10. 13.

m Jo. 19. 11.

Ez: k. 8. 6. 13

14. 1 Joh. 5.

16. Psal. 78.

17. 22. 56.

Jer. 2. 8.

o Job. 12. 7

9. Ecclef. 4.

13. p 1 King.

11. 4. 9.

92 Sam. 12.

14. 1 Cor. 5.

1. v Jam. 4.

17. Luk. 12

47, 48. f Jer.

5. 4. 5. f 2.

Sam. 12. 7, 8

9. Ez: k. 8.

11, 12 u Ro.

2. 17. 10 25

Gal. 2. 11.

12, 13, 14.

x Mat. 2. 38,

39. f 1 Sam.

2. 25. Act. 5.

4. f Psal. 51.

4. f Rom. 2.

4. a Mal. 1. 8

14. b Heb. 2

2, 3. Heb. 12

25. c Heb.

10. 29. Mat.

12. 31, 32.

d Eph. 4. 30

e H. b. 6. 3, 5.

f Jude v. 8.

Num. 12. 8,

9. Isa. 3. 5.

g pro. 30. 17

2 Cor. 12. ff

Psal. 55. 12,

13. 14, 15.

h Zeph. 2. 8.

10, 11. Mar.

12. 15. 21.

Thes. 2. 5. 16.

18. 6. 1. Cor. 6. 8.

Rev. 17. 6. f 1 Cor. 8. 11, 12. Rom. 1. 12. 15. 21. Ez: k. 13. 9. 1 Cor. 8. 12. Rev. 18. 13. Mat. 23. 15. 16. Josh. 22. 20. m Pro. 6. 32. to the end. u Ezra 9. 10. 11. King. 11. 9, 10. o Col. 3. 5. 1 Tim. 6. 10. Pro. 8. 9, 10, 11. Pro. 6. 32, 33. Josh. 7. 7. 21. p Jam. 1. 14, 15. Mat. 5. 22. Mic. 25. 1. q Rom. 2. 23, 24. r D. ut. 22. 11. with v. 28, 29. Pro. 6. 32. s Mat. 11. 21. to 24. Joh. 15. 22. t Jsa 1. 3. Deut. 32. 6. u Amos 8. 3. vco. 11 Jer. 5. 3. w Rom. 1. 16. 17. x Rom. 1. 34. Dan. 4. 22. Tit. 1. 12.

Q. 150. Are all transgressions of the Law of God equally hainous in themselves and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations are more hainous in the sight of God than others *m*.

Q. 151. What are those aggravations which make some sins more hainous than others?

A. Sins receive their aggravations, from the persons offending *n*, if they be of riper age & greater experience, or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guides *u*, and whose examples is likely to be followed by others *w*.

From the parties offended *x*, if immediately against God, his attributes *y*, and worship *z*, against Christ, and his grace *b*, the holy Spirit, his witness *d*, and workings *e*; against superiours, men of eminency *f*, and such as we stand especially related and engaged unto *g*, against any of the Saints *h*, particularly weak brethren, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *n*, if it be against the expresse letter of the Law *o*, break many Commandments, contain in it many sins *p*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalous *q*, and admit of no reparation *r*, if against means *s*, mercies & judgments *u*, light of nature *v*, 18. 6. 1. Cor. 6. 8. Rev. 17. 6. f 1 Cor. 8. 11, 12. Rom. 1. 12. 15. 21. Ez: k. 13. 9. 1 Cor. 8. 12. Rev. 18. 13. Mat. 23. 15. 16. Josh. 22. 20. m Pro. 6. 32. to the end. u Ezra 9. 10. 11. King. 11. 9, 10. o Col. 3. 5. 1 Tim. 6. 10. Pro. 8. 9, 10, 11. Pro. 6. 32, 33. Josh. 7. 7. 21. p Jam. 1. 14, 15. Mat. 5. 22. Mic. 25. 1. q Rom. 2. 23, 24. r D. ut. 22. 11. with v. 28, 29. Pro. 6. 32. s Mat. 11. 21. to 24. Joh. 15. 22. t Jsa 1. 3. Deut. 32. 6. u Amos 8. 3. vco. 11 Jer. 5. 3. w Rom. 1. 16. 17. x Rom. 1. 34. Dan. 4. 22. Tit. 1. 12.

conviction of conscience *x*, publick or privat, *y* Pro. 29.
admonition, censures of the Church *z*, civil 1. & Tit. 3.
punishments *a*, and our own prayers, purposes, 10. Mat. 18.
promises *b*, vows *c*, covenants *d*, & engagements 17. a Pro. 27.
to God or men *e*, if done deliberately *f*, wilfully *g*, 22. Pro. 23.
presumptuously *h*, impudently *i*, boastingly *k*, 25. b Psal.
maliciously *l*, frequently *m*, obstinately *n* with 78, 34, 35,
delight *o*, continuance *p*, or relapsing after re- 36, 37. Jer.
pentance *q*. 2. 20, Jer.
42. 5, 6. 20.
21. c Eccl.
5. 4, 5, 6.

From circumstances of time *r*, & place *s*; if on pro. 20. 25.
the Lords day *t* or other times of divine worship d Lev. 26.
or immediatly before *u*, or after these *x*, or 25. e Pro. 2.
other helps to prevent or remedy such miscar- 17. Ezek. 17
riages, if in publick, or in the presence of o- 18, 19. / Ps.
thers who are thereby likely to be provoked or 36, 4. g Jer.
defiled *z*. 6. 16. h Num
15. 30. Ex.
21. 14. i Jer.
3. 3. Prov.
7. 13. k Ps.
52. 1. l 3
Joh. v. 10.
m Num. 14.
22. n Zech.
7. 11, 12.
o Pro. 2. 14.
p Ma. 3. 17, 17
q J. 1. 34. 8,
9, 10, 11.
2 Pet. 2, 20,
21. 22. r 2
Kin. 5. 26.
s Jer. 7. 10.
t Isa. 26. 10.
u Ezek. 23.
37, 38, 39.
v Isa. 58. 3,
4, 5. Num.
25. 6, 7. w
Cor. 11. 2. x
21. x Jer. 7. 20
8. 9, 10. Pro.
7. 14. 15
Joh. 13. 27.
30.

Q. 152. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty *a*, goodnesse *b*, and holinesse of God *c*, and against his righteous Law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, and cannot be expiated but by the blood of Christ *h*. 9, 10, 11.
2 Pet. 2, 20,
21. 22. r 2
Kin. 5. 26.
s Jer. 7. 10.
t Isa. 26. 10.
u Ezek. 23.
37, 38, 39.
v Isa. 58. 3,
4, 5. Num.
25. 6, 7. w
Cor. 11. 2. x
21. x Jer. 7. 20
8. 9, 10. Pro.
7. 14. 15
Joh. 13. 27.
30.

Q. 153 What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ; and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*. 30.

14. & 2 Sam. 16. 22. 1. Sam. 2. 22, 23, 24. a Jam. 2. 30, 11. y Ezra 9. 13
22. c Hab. 1. 13. Lev. 10. 2. Lev. 11. 44, 45. d 1 Job. 3, 4 b Exod. 20.
e Eph. 5. 6. Gal. 3. 19. 10. f Lam. 3. 39. D. ut. 28. 15 to the Rom. 7. 12.
25. 41. h Heb. 9, 12. 1 Pet. 1. 18, 19. i Acts 20, 21. Mat. 3. end. g Mat
13. 3. 5. Acts 16. 30, 31. Joh. 3. 16. 18. k Pro. 2. 1. 10 6. 3. 7. 8. Luk
to the end. Pro. 8. 28.

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicateth to his Church the benefits of his mediation, are, all his ordinances, especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation.

Mat. 28.
19, 20. Acts
2. 41. 46, 47
Neh. 8. 8
Acts 16. 18.
Psal. 19. 8.
1 Cor. 14.
24. 25.

Q. 155. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his Image, and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

Chr. 24.
18, 19, 26,
27, 28.
Acts 2. 37
41. Acts 8.
27, to 39.
2 Cor. 3.
18.
2 Cor. 10
4, 5, 9.
Rom. 6. 17.
Mat. 4. 4.
7. 10. Eph.
16. 17. Pl.
10. 11.

Q. 156. Is the word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the Congregation, yet all sorts of people are bound to read it apart by their selves, and with their families, to which end the holy Scriptures are to be translated out of the Original into vulgar languages.

1 Cor. 10. 11
Acts 20. 31
Tim. 3.
15, 19, 17.
Rom. 16.
1 Thes.
3. 1. 10, 11
Rom. 15
4. Rom. 10
13, 14, 15,
16, 17 RO.
1. 16.

Q. 157. How is the word of God to be read?

A. The holy Scriptures are to be read, with an high & reverent esteem of them, with a firm persuasion that they are the very word of God, and that he only can enable us to understand them, with desire to know, believe and obey.

Deut. 31.
9. 11, 12, 13
Neh. 8. 2, 3
Ne. 9. 3, 4, 5.
Deut. 17.
19. Rev. 1.
3 Joh. 5. 39.
Isa. 24. 16.
Deut. 6. 6,
7, 8, 9.
Gen. 18.
27, 28. Psal.
19 10. Neh. 7. 3. to 10. Exod. 24. 7, 8. 2. Chr. 34. 27. Isa.
2. 2. 2. Pet. 1. 19, 20, 21, 6 Luk. 24, 48. 2. Cor. 3. 13, 14, 15, 16.

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the will of God revealed in them *c*, with diligence *d*, and attention to the matter, and scope of them *e*, with meditation *f*, application *g*, self-denial *h*, and prayer *i*.

Q. 158. By whom is the word of God to be preached?

A. The word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. 159. How is the word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*, plainly *p*, not in the enticing words of man's wisdom, but in demonstration of the Spirit and power *q*, faithfully *r*, making known the whole counsel of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *v*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a* and their conversion *b*, edification *c*, and salvation *d*.

Q. 160. What is required of those that hear the word preached?

A. It is required of those that hear the word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readiness of mind *m*, as the Word of God *n*, meditate *o*, and confer of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

u Act. 18. 25. *x* 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17. *y* 2 Cor. 12. 15. *z* 2 Cor. 12. 17. *a* 1 Thes. 2. 4, 5. *b* 1 Cor. 9. 19, 20, 21, 22. *c* 1 Cor. 17. 19. Eph. 4. 12. *d* 26. Act. 16. 16, 17, 18. *e* Prov. 8. 2. 4. *f* 1 Pet. 2. 1, 2. Luk. 8. 11, 12. Eph. 6. 18, 19. *g* Act. 17. 11. *h* Heb. 4. 1. *i* James. 1. 21. *j* Act. 17. 21. *k* 1 Thes. 2. 13. *l* Luk. 9. 44. *m* Luk. 24. 14. *n* Deut. 6. 6, 7. *o* Prov. 2. 1. *p* Psal. 119. 11. *q* Luk. 9. 1. James 1. 25.

c Deut. 17. 19. 20. *d* & 17. 11. *e* Act. 3. 30. *f* Luk. 10. 26, 27, 28. *g* Psal. 1. 2. *h* Psal. 119. 97. *i* 2 Cor. 34. 21. *j* Pro. 3. 5. *k* Deut. 33. 3. *l* Pro. 2. 1. *m* Psal. 119. 18. *n* Neh. 8. 6, 8. *o* 1 Tim. 3. 2. 6. Eph. 4. 8, 9, 10, 11. *p* Hos. 4. 6. *q* Mal. 2. 7. *r* 2 Cor. 3. 6. *s* Jer. 14. 13. *t* Rom. 10. 15. *u* Heb. 5. 4. *v* 1 Cor. 12. 28. 29. *w* 1 Tim. 3. 10. *x* 1 Tim. 4. 14. *y* 1 Tim. 5. 2. *z* Tit. 2. 1, 2. *a* Act. 18, 25. *b* 2 Tim. 4. 2. *c* 1 Cor. 14. 19. *d* 1 Cor. 2. 6. *e* Jer. 23. 28. *f* 1 Cor. 4. 1. *g* & 20. 27. *h* Col. 1. 28. *i* 2 Tim. 2. 15. *j* 1 Cor. 3. 2. *k* Heb. 5. 12. *l* Col. 4. 12. *m* Joh. 7. 6. *n* 1 Tim. 4. 18. *o* g Psal. 119. 18. *p* Thes. 2. 10. *q* Heb. 2. 1. *r* Luk. 8. 15.

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Q. 161. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any verue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *f*.

Q. 162. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibite *u*, unto those that are within the Covenant of Grace *w*, the benefits of his mediation *x*, to strengthen, and increase their faith, and all other graces *y*, to oblige them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

Q. 163. What are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and sensible sign, used according to Christs own appointment; the other an inward and spiritual grace, thereby signified *c*.

Q. 164. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lords Supper *d*.

Q. 165. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a sign and seal of ingrafting into himself, of remission of sins by his blood *g*, and regeneration by his Spirit *h*, of Adoption, and resurrection unto

f 1 Pet. 3. 21

u Act. 8. 13.

with v. 123.

1 Cor. 3. 6.

7. 1 Cor. 12

13.

t Gen. 17. 7.

10. Exod. 12

chapter.

Mat. 28. 19.

Mat. 26. 26.

27, 28.

u Rom. 4. 21.

1 Cor. 11.

24. 25.

w Rom. 15.

8. Exod. 12

48.

u Act. 2. 38

1 Cor. 10.

16.

y Rom. 4. 11

Gal. 3. 27.

z Rom. 5. 3.

4. 1 Cor. 10.

21.

a Eph. 4. 2.

3, 4, 5.

1 Cor. 12. 13

8 Eph. 2. 11

12.

Gen. 34. 14.

d Mat. 3. 21.

1 Pet. 3. 21.

Rom. 2. 28.

20.

e Mat. 28. 19

1 Cor. 11. 26

15. Mat. 9.

26, 27, 28.

g Mat. 28. 19

Gal. 3. 2.

h Mark 1. 4.

Rev. 1. 5.

i Tit. 3. 5.

Eph. 5. 26.

j Gal. 3. 26

27.

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unto everlasting life *k*: and whereby the parties baptized are solemnly admitted into the visible Church *l*, and enter into an open and professed ingagement to be wholly and only the Lord's *m*.

k 1 Cor. 18.

29.

Rom. 6. 5.

1 Cor. 12.

13.

m Rom. 6. 4.

Q. 166. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, & obedience to him *n*; but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect, within the Covenant, and to be baptized *o*.

n A. 8. 3

37.

A. 2. 35

Q. 167. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others *p*, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinful defilements, our falling short of, and walking contrary to the grace of Baptism and our engagements *r* by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of Christ into whom we are baptized, for the mortifying of sin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation in holiness and righteousness *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love as being baptized by the same Spirit into one body *y*.

o Gen. 17. 7

9. with.

Gal. 3. 5. 14

and Col. 2.

11, 12 and

A. 2. 38, 39

and Rom. 4.

11, 12.

1 Cor. 7. 14

Mat. 28. 19

Luk. 18. 15

16. Rom. 11

16.

p Cnl. 2. 11,

12. Rom. 5.

6, 12,

q Rom. 6, 3,

4, 5.

r 1 Cor. 1.

11, 22, 23,

Rom. 6. 2. 3.

s Rom. 4. 11

12. 2 Pet. 3

11,

t Rom. 6. 3,

4, 5.

u Gal 3. 25

27.

w Rom. 9.

21.

x A. 2. 38,

y 1 Cor. 12.

13. 25, 25,

Q. 168.

Q. 168. What is the Lords Supper?

2 Luk. 22. 20

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testify and renew their thankfulness *c*, and engagement to God *d*, and their mutual love, and fellowship each with other, as members of the same mystical body *e*.

a Mat. 26.

26, 27, 28.

1 Cor. 11.

23, 24, 25.

26.

6 1 Cor. 10.

16.

c 1 Cor. 11.

24, 25, 26.

d 1 Cor. 10.

14, 15, 16,

17.

e 1 Cor. 10.

7.

Q. 169. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his Word, in the administration of the Sacrament of the Lords Supper, to set apart the Bread and Wine from common use, by the word of institution, thanksgiving and prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, & eat the Bread, and to drink the Wine, in thankful remembrance that the body of Christ was broken and given, & his blood shed for them *f*.

f 1 Cor. 11.

23, 24.

Mat. 26. 26,

27, 28.

Mark. 14, 22,

23, 24.

Luk. 22. 19

20.

Q. 170. How do they that worthily communicate in the Lords Supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper, and yet are spiritually present to the faith of the receiver no less truly and really than the elements themselves are to their outward senses *b*, so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet

g Mat. 26.

26, 28.

tru

truly and really *i*, while by faith they receive & apply unto themselves Christ crucified, and all the benefits of his death *k*.

Q. 171. *How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come to prepare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their sins and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God *r* and the brethren *s*, charity to all men *t*, forgiving those that have done them wrong *u*, of their desires after Christ *v*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, & unsaindly desires to be found in Christ *c*, and to depart from iniquity *d*: in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians *e*) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

Q. 173. *May any who profess the faith*

and

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and desire to come to the Lords Supper, kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church, until they receive instruction, and manifest their reformation.

Q. 174. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance, diligently observe the Sacramental Elements and actions, heedfully discern the Lords body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering & thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merits, rejoicing in his love, giving thanks for his Grace, in renewing of their Covenant with God, and love to all the Saints.

Q. 175. What is the duty of Christians after they have received the Sacrament of the Lords Supper.

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is seriously to consider how they have behaved themselves therein, and with what success, if they find quickning and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfil their vows, and encourage themselves to a frequent attendance on that ordinance, but if they find no present benefit.

nefit, more exactly to review their preparation ^b Can. 5. 1
to, and carriage at the Sacrament ^b, in both ^{2, 3. 4, 5, 6.}
which if they can approve themselves to God ^{Ps. 123. 1. 6.}
and their own consciences, they are to wait for ^{Ps. 42. 5. 8.}
the fruit of it in due time ⁱ, but if they see they ^{Ps. 43. 3. 4. 5.}
have failed in either, they are to be humbled ^k, ^{1 Cor. 30.}
and to attend upon it afterward with more care ^{18, 19.}
and diligence ^l. ^{11a. 3. 16. 12}
^{12 Cor. 7. 11}
^{1 Cor. 15.}
^{12, 13, 14.}

Q. 176. Wherein do the Sacraments of Baptism and the Lords Supper agree? ^{m Mat. 28. 19}
^{1 Cor. 11. 23}
^{n Rom. 6. 3.}

A. The Sacraments of Baptism & the Lords Supper agree, in that the author of both is ^o God ^m, the spiritual part of both is Christ and ^{4. 1 Co. 10. 16}
his benefits ⁿ, both are seals of the same Cove- ^{o Rom. 4. 11}
nant ^o, are to be dispensed by Ministers of the ^{with Col. 2}
Gospel and by none other ^p, and to be continu- ^{13, 12. Mat.}
ed in the Church of Christ until his second com- ^{26. 27, 28.}
ing ^q. ^{p John. 1. 03.}
^{Mat. 28. 19.}
^{1 Cor. 11. 23}
^{1 Cor. 4. 14}
^{Heb. 5. 4.}

Q. 177. Wherein do the Sacraments of Baptism and the Lords Supper differ? ^{q Mat. 2. 19}
^{1 Cor. 11. 26}
^{r Mat. 3. 11}
^{Tit. 3. 5.}

A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be admini- ^{Gal. 3. 27.}
stered but once with water, to be a sign and seal ^{f Gen. 17. 7.}
of our regeneration & ingrafting into Christ ^r, ^{9. A& 3. 38.}
and that even to infants ^s, whereas the Lords ^{39. 1 Cor. 7}
Supper is to be administered often, in the Ele- ^{14.}
ments of bread and wine, to represent and ex- ^{t Cor. 12.}
hibit Christ as spiritual nourishment to the ^{23, 24. 25.}
souls ^s, and to confirm our continuance & growth ^{26.}
in him ⁿ, and that only to such as are of years ^{u 1 Cor. 10}
and abilitie to examine themselves ^w. ^{16.}

Q. 178. What is prayer?

A. Prayer is an offering up of our desires ^{w 1 Cor. 11}
unto God ^x, in the Name of Christ ^y, by the help ^{28, 29.}
of his spirit ^z, with confession of our sins ^a, and ^{x ps. 62. 8.}
thankful acknowledgement of his mercies ^b. ^{y Joh. 16. 13}
^{z Rom. 8. 26}
^{a Ps. 31. 5, 6}
^{Dan. 9. 4.}
^{b Phil. 3. 6.}
^{c 1 Kin. 8. 39}
^{A& 4. 24.}
^{Rom. 8. 27.}
^{d Psal. 65. 2}
^{e Mic. 7. 18}
^{f Psal. 115}
^{18, 19.}
^{g Rom.}
^{and 14.}

Q. 179. Are we to pray unto God only?

A. God only being able to search the hearts ^c,
hear the requests ^d, pardon the sins ^e, and fulfil
the desires of all ^f, and only to be believed in ^g,
and ^h.

6 Mat. 4. 10 and worshipped with religious worship
 1 Cor. 1. 2 prayer which is a special part thereof, is to be
 4 Psal. 50. 15 made by all to him alone, and to none other.
 1 Rom. 10. 14.

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ, is in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. 181. Why are we to pray in the Name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a Mediator, and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone, we are to pray in no other Name but his only.

Q. 182. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

Q. 183. For whom are we to pray?

A. We are to pray for the whole Church of Christ, upon earth, for Magistrates, and Ministers, for our selves, our brethren, yea our enemies, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those that are known to have sinned the sin unto death.

Q. 184. For what things are we to pray?

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawful *i*.

e Mat. 6. 9.
f Psal. 51.
18. Ps. 122.
6.

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God *k*, and deep sense of our own unworthiness *l*, necessities *m*, and sins *n*, with penitent *o*, thankful *p*, and enlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *v*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

g Mat. 7. 51.
h Psal. 155.
4.
i Joh. 5. 14
k Eccl. 3. 1.
l Gen. 18. 20
Gen. 32. 16.
m Luk. 15.
17, 18, 19.
n Luk. 18.
13, 14.

Q. 186. What rule hath God given for our direction in the duty of prayer?

A. The whole word of God is of use to direct us in the duty of prayer *a*; but the special rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer *b*.

o Psal. 51. 17
p Phil. 4. 6.
q 1 Sam. 1.
15, 1 Sam. 1.
r 1 Cor. 14.
15.

Q. 187. How is the Lords prayer to be used?

A. The Lords Prayer is not only for direction as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer *c*.

s Mark 11. 24
Jam. 1. 6.
t Psal. 145.
18. Psal. 17.
1.
u Jam. 5. 16.
v 2 Tim. 1.
8.

Q. 188. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. 189. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, (contained in these words, Our Father which art in heaven *d*) teacheth us, when we pray, to

a Eph. 6. 13
b Mic. 7. 7.
c Mat. 26. 39
d 1 Joh. 5. 29
e Mat. 6. 9.
10, 11, 12,
13. Luk. 12.
2, 3, 14.
f Mat. 6. 9.
with Luk. 11
2.

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Luk. 11. 13 draw near to God with confidence of his fa-
 Rom. 3. 15 therly goodness, and our interest therein e, with
 f Isa. 46. 9 reverence & all other child-like dispositions f,
 Psal. 12. 3 i heavenly affections g, and due apprehensions
 Jam. 3. 4 i of his sovereign power, majesty and gracious
 h Isa. 63. 15 condescension h, as also to pray with and for o-
 16. Nch. 1. 4 thers i.
 5, 6.

Q. 190. What do we pray for in the
 first Petition?

A. In the first Petition (which is, *Hallowed
 be thy Name k*) acknowledging the utter ina-
 bility and indisposition that is in our selves
 and all men to honour God aright l; we pray
 that God would by his grace inable and incline
 us and others to know, to acknowledge and
 highly to esteem him m, his titles n, attri-
 butes o, ordinances, word p, works and what
 soever he is pleased to make himself known
 by q, and to glorify him in thought, world r, and
 deed s, that he would prevent & remove Athe-
 ism t, ignorance u, idolatry v, prophaneness x,
 and whatsoever is dishonourable to him y, and
 by his overruling providence direct and dispose
 of all things to his own glory z,

Q. 191. What do we pray for in the se-
 cond Petition?

A. In the second Petition (which is *Thy
 Kingdom come a*) acknowledging our selves
 and all mankind to be by nature under the do-
 minion of sin and Satan b; we pray that the
 Kingdom of sin and Satan may be destroyed c,
 the Gospel propagated throughout the world d,
 the Jews called e, the fulness of the Gentiles
 brought in f; the Church furnished with all
 Gospel officers and ordinances g, purged from
 corruption h, countenanced and maintained by
 the civil Magistrate i, that the ordinances of
 Christ may be purely dispensed and made effe-

throughout. g Mat. 9. 38. i Thes. 3. 1. b Mat. 3. 1. 11. Zeph. 3. 9
 i 1 Tim. 1. 2, 2.

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Qual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever^m, and that he would be pleased so to exercise the kingdom of his power in all the world as may best conduce to these endsⁿ.

Act. 4. 19, 30. Eph. 6. 18, 19, 20. Rom. 15. 29, 30, 32. 1 Thes. 1. 11, 2 Thes. 1. 16, 17. Eph. 3. 14, to 20. Rev. 22. 20.

Q. 192: What do we pray for in the third Petition?

A. In the third Petition, (which is, Thy will be done on earth as it is in heaven) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and to do the will of God^p, but prone to rebel against his word^q, to repine & murmur against his providence^r, and wholly inclined to do the will of the flesh, and of the devil; we pray that God would by his Spirit take away from our selves and others all blindness^s, weakness^t and indisposedness^u, and perverseness of hearts^x, and by his grace make us able & willing to know, do and submit to his will in all things^y, with the like humility^z, cheerfulness^a, faithfulness^b, diligence^c, zeal^d, sincerity^e, and constancy^f, as the Angels do in heaven^g.

Isa. 64. 1. Rev. 4. 8, 9, 10, 11. Mat. 6. 10 Rom. 7. 18. Job 21. 14. 1 Cor. 2. 14. Rom. 8. 7. Exo. 17. 7. Num. 14. 2. Eph. 2. 2. Eph. 1. 17. Eph. 3. 16. Mat. 26. 40, 41. Jer. 31. 18, 19. Psal. 119. 1, 8. 35, 36. Act. 21. 14. Mic. 6. 8. psal. 100. 2. Joh. 1. 21. 2 Sam. 15. 25, 27. 61sa. 38. 3. Psal. 119. 4, 5. Rom. 12. 11. Psal. 119. 80. Psal. 119. 112. Isa. 6. 2, 3. Ps. 103. 20. Mat. 18. 10. Mat. 6. 11. Gen. 2. 17. Gen. 2. 17. Deut. 8.

Q. 193: What do we pray for in the fourth Petition?

A. In the fourth Petition, (which is, Give us this day our daily bread) acknowledging that in ADAM and by our sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of themⁱ, and that neither they of themselves are able to sustain us^k, nor we to merit^l,

61sa. 38. 3. Psal. 119. 4, 5. Rom. 12. 11. Psal. 119. 80. Psal. 119. 112. Isa. 6. 2, 3. Ps. 103. 20. Mat. 18. 10. Mat. 6. 11. Gen. 2. 17. Gen. 2. 17. Deut. 8.

Rom. 8. 20, 21, 22. Jer. 5. 25. Deut. 26. 15. to the end. 3. Gen. 32. 10.

Deut. 8. or by our own industry to procure them *m*, but
 17, 18. prone to desire *n*, get *o*, and use them unlawfully
 Jer. 6. 13. ly *p*, we pray for our selves & others, that both
 Mat. 7. 21, they and we waiting upon the providence of
 22. God, from day to day in the use of lawful
 Hos. 12. 7. means, may of his free gift, and as to his fatherly
 Jam. 4. 3. wisdom shall seem best, enjoy a competent
 Gen. 43. portion of them *q*, and have the same continued
 12, 13, 14. and blessed unto us in our holy and comfortable
 Gen. 27. 20. use of them *r*, and contentment in them *s*, and
 Eph. 4. 28. be kept from all things that are contrary to
 1 Thes. 3. 11. our temporal support and comfort *t*.
 12. Phil. 4.

1 Tim. 4. 3, 4, 5. Q. 194. What do we pray for in the
 1 Tim. 6. fifth Petition?
 6, 7, 8, 9. Pro. 30. 8, 9.

A. In the fifth Petition (which is, Forgive
 Mat. 6. 12 us our debts as we forgive our debtors *u*)
 Rom. 3. 9, 10, 22. acknowledging that we and all others are guilty
 Mat. 18. 14 both of original and actual sin, and thereby
 25. become debtors to the justice of God, and that
 Psal. 130. 3, 4. neither we, nor any other creature can make
 Rom. 3. the least satisfaction for that debt *w*, we pray
 24, 25, 26. for our selves and others, that God of his free
 Heb. 2. 22. grace would, through the obedience and sacrifice
 Eph. 1. 6, 7. of Christ apprehended and applied by
 1 Pet. 1. 2 faith, acquit us both from the guilt and punishment
 Hos. 14. 2 of sin *x*, accept us in his beloved *y*, continue
 Jer. 14. 7. his favour and grace to us *z*, pardon our
 Rom. 15. daily failings *a*, and fill us with peace and joy
 13. Psal. 51. in giving us daily more and more assurance of
 7, 8, 9, 10. forgiveness *b*; which we are the rather emboldened
 12. to ask, and encouraged to expect when we
 Luk. 11. 4 have this Testimony in our selves, that we from
 Mat. 6. 14, 15. the heart forgive others their offences *c*.
 Mat. 18. 35.

Q. 195. What do we pray for in the sixth Petition?

A. In the sixth Petition (which is, And lead us not into temptation, but deliver us from evil *d*) acknowledging that the most wise, righteous and gracious God, for divers holy

just ends ^a to order things, that we may be assaulted, tormented, and for a time led captive by temptations ^e, that Satan ^f, the world ^g and the flesh are ready powerfully to draw us aside and ensnare us ^h, and that we, even after the pardon of our sins, by reason of our corruption ⁱ, weaknesses, and want of watchfulness ^k, are not only subject to be tempted, and forward to expose ourselves unto temptations ^l, but also of ourselves unable and unwilling to resist them, to recover out of them and to improve them ^m, and worthy to be left under the power of them ⁿ, we pray that God would so over-rule the world and all in it ^o, subdue the flesh ^p, and restrain Satan ^q order all things ^r, bestow and bless all means of grace ^s, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin ^t, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation ^u, or when fallen, raised again and recovered out of it ^v, and have a sanctified use & improvement thereof ^x, that our sanctification and salvation may be perfected, Satan trodden under our feet ^y, and we fully freed from sin, temptation, and all evil for ever ^a.

Q. 196. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, For thine is the Kingdom, the Power and the glory for ever, Amen ^b] teacheth us to enforce our Petition with arguments ^c, which are to be taken not from any worthiness in ourselves, or in any other creature, but from God ^d and with our prayers to join praises ^e, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency ^f, in regard

^{13.} c Rom. 15. 30. d Dan. 9. 4, 7, 8, 9. ^{16.} 16, 17, 18, 19
¹ 1 Chro. 29, 10, 11, 12, e Phil. 4. 6.

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Eph. 3. whereof, as he is able and willing to help us
20, 21.
Luk. 11. 13. so we by faith are emboldned to plead with him
62 Chro. 20. that he would *h*, and quietly to rely upon him
6, 11. that he will fulfill our requests *i*, and to rest
12 Chro. 14. this our desire and assurance, we say, **A M E N**
11.
1 Cor. 14. 16. Rev. 22. 20, 21.

FINIS.



THE
SHORTER
CATECHISM

First agreed upon by
the Assembly of Divines
at Westminster.

And now appoined by the
Generall Assembly of the Kirk
of Scotland to be a part of
Uniformity in Religion,
between the Kirks of
Christ, in the three
Kingdoms.

QUESTION. I.

What is the chief end of Man?

A Mans chief end is to glorifie
God, and to enjoy him for ever,

2 1 Cor. 10
31. Rom. 11
36.
6 Psal. 73.
15. to the
end.

Q. 2. What rule hath God given
to direct us how we may glorifie and enjoy
him?

A. The Word of God (which is contained
in the Scriptures of the Old and New Testa-
ment) is the only rule to direct us how we may
glorifie and enjoy him.

2 Tim. 3. 16.
Eph. 2. 20.
1 Joh. 1.
3. 4.

Q. 3. What do the Scriptures principally teach?

A. The

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 4. What is God?

A. God is a Spirit *p*, infinite *g*, eternal *e*, and unchangeable *i*, in his being *b*, wisdom *l*, power *m*, holiness *n*, justice, goodness and truth.

Q. 5. Are there more Gods then one?

A. There is but one only, the living and true God *p*.

Q. 6. How many persons are therein the God-head?

A. There are three persons in the God head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

Q. 8. How doth God execute his decrees?

A. God executeth his Decrees in the works of Creation and Providence.

Q. 9. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing, by the Word of his power, in the space of six dayes, and all very good.

Q. 10. How did God create man?

A. God created man, male and female after his own image in knowledge, righteousness, holiness, with dominion over the creatures.

Q. 11. What are Gods works of Providence?

A. Gods works of Providence are, his most holy *n*, wise *m*, and powerful preserving *x*, and governing all his creatures and all their actions.

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Q. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?*

A. When God had created Man, he entered into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death *c.* Gal. 3. 12.
Gen. 2. 17

Q. 13. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a.* Gen. 3. 6.
7, 8, 13.
Ecc. 7. 29.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b.* 1 John 3. 4

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c.*

Q. 16. *Did all mankind fall in Adams first transgression?* Gen. 3. 6, 12.

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d.*

Q. 17. *In what estate did the fall bring mankind?* Gen. 2. 16
17. Rom. 5.
12. 1 Cor.
15. 21.

A. The fall brought mankind into an estate of sin and misery *e.*

Q. 18. *Wherein consists the sinfulnesse of that estate whereinto man fell?* Rom. 5. 12

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of Adams first sin, the

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The want of Original righteousness, and corruption of his whole nature, which is commonly called Original sin, together with actual transgressions which proceed from

f Rom. 5. 10 it f.

to O,

Eph. 2. 1, 2,

3. Jam. 1. 14

15. Mat. 15.

19.

g Gen. 3. 8,

10, 24.

4 Eph. 2. 2,

3. Gal. 3. 10

8 Lam. 3.

39. Rom. 6

23. Mat. 25

41, 46.

Q. 19. What is the misery of that state whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, so made liable to all miseries in this life, death it self, and to the pains of hell forever.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his meer good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be God and man, in two distinct persons, and one person, for ever.

Q. 22. How did Christ being the Son of God become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation, & exaltation.

10 O,

Eph. 2. 1, 2,

3. Jam. 1. 14

15. Mat. 15.

19.

g Gen. 3. 8,

10, 24.

4 Eph. 2. 2,

3. Gal. 3. 10

8 Lam. 3.

39. Rom. 6

23. Mat. 25

41, 46.

h Eph. 1. 4

7 Rom. 1. 10

31, 22.

Gal. 3. 12.

22.

m 1 Tim. 25

6.

n 2 Joh. 1.

24. Gal. 4. 4

o Rom. 6. 5

Luk. 1. 35.

Col. 2. 9.

Heb. 7. 24,

25.

p Heb. 2. 14,

16. and 10. 5

q Mat. 26.

38.

r Luk. 1. 31

35, 42. Gal.

4. 4.

s Heb. 4. 15

and. 7. 26.

t Act. 31. 22

Heb. 12. 25

with 2 Cor.

13. 3.

Heb. 5. 5, 6

7.

Psai. 2. 6.

Isa. 9. 6, 7.

Mat. 21. 5.

Psai. 3. 8, 9,

10, 11.

Q.

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Q. 24. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the Will of God for our salvation.

John 1. 18.
1 Pet. 1. 10.
11, 12.
John 15. 1.
and 20. 31.

Q. 25. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Heb. 9. 14.
28.
Heb. 7. 17

Q. 26. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself, in ruling us, and defending us, and in restraining and conquering all his and our enemies.

Heb. 7. 24.
25.
Act. 15. 14
15, 16.
1 Sa. 33. 21
also. 32. 1, 2
1 Cor. 15.
25. Psal. 110
throughout

Q. 27. Wherein doth Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Luk. 2. 7.
Gal. 4. 4.
Heb. 12. 2.
1 Sa. 53. 2
3.

Q. 28. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Luk. 27.
44. Mat. 27
46.
Phil. 2. 8.
1 Cor. 15.
4.
Mat. 2. 40
Act. 2. 24.
25, 26, 27.
31.

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

1 Cor. 15.
4.
Mark 16.
19.
Eph. 1. 20.
Act. 1. 11.
and 32. 33.

Q. 30. How doth the Spirit apply to us?

the Redemption purchased by Christ?

A. The Spirit applyeth to us, the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our Effectual Calling.

r Eph. 1. 13

14

Joh. 6. 27,

39. Eph. 2.

8.

f Eph. 3. 17

1 Cor. 1. 9.

2 Tim. 1. 9

2. Thes. 2.

13, 14.

u Act. 2. 37

u Act. 26. 18

u Ezk. 36.

26, 27.

Joh. 5. 44,

45.

Phil. 2. 13.

u Rom. 8.

30.

u Eph. 1. 5,

b 1 Cor. 1. 26

30.

c Rom. 3. 24

25. and 4. 6

7, 8.

d 1 Cor. 5.

19. 21.

e Rom. 5. 17

18, 19.

f Gal. 2. 16

Phil. 3. 9.

g 1 Joh. 3. 1

Q. 32. What is effectual calling?

A. Effectual calling is the work of Gods Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called, do in this life partake of Justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is Justification?

A. Justification is an act of Gods free grace wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to use, and received by Faith alone.

Q. 34. What is Adoption?

A. Adoption is an act of Gods free grace whereby we are received into the number, and have a right to all the priviledges of the Son of God.

Q. 35. What is Sanctification?

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A.

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A. The benefits which in this life do accom-
pany or flow from Justification, Adoption, and
Sanctification, are assurance of Gods love, peace
of conscience, joy in the Holy Ghost, increase
of grace, & perseverance therein to the end.

m Rom. 5. 1
25.
n Rom. 14.
17.
o Prov. 4.
18.
p Joh. 5. 13.
1 Pet 1. 5.

Q. 37. What benefits do Believers re-
ceive from Christ at death?

A. The souls of Believers are at their death
made perfect in holiness, and do immediately
pass into glory, and their bodies being still uni-
ted to Christ, do rest in their graves till the
Resurrection.

q Heb. 12.
22.
r 2 Cor 5.
1, 6, 8.
Phil. 1. 23.
Luk. 23. 43
s 1 Thes. 4.
14.

Q. 38. What benefits do Believers re-
ceive from Christ at the Resurrection?

A. At the resurrection, Believers being rai-
sed up in glory, shall be openly acknowledged
and acquitted in the day of judgement, and
made perfectly blessed in full enjoying of God,
to all eternity.

t Isa. 57. 2
u Job 29. 26
27.
w 1 Cor. 15.
43.
x Mat. 25.
23. Mat. 10
32.

Q. 39. What is the duty which God re-
quireth of man?

A. The duty which God requireth of man,
is obedience to his revealed will.

y 1 Joh. 3. 2.
1 Cor. 13. 12
z 1 Thes. 4.
17, 18.
a Mic. 6. 8.
1 Sam. 15.
12.

Q. 40. What did God at first reveal
to man for the rule of his obedience?

A. The rule which God at first revealed to
man for his obedience, was the Moral Law.

b Rom. 2. 14
15. & 10. 5

Q. 41. Where is the Moral Law sum-
marily comprehended?

A. The Moral Law is summarily compre-
hended in the Ten Commandments.

Q. 42. What is the sum of the Ten
Commandments?

c Deut. 10.
4. Mat. 19.
17.

A. The sum of the Ten Commandments, to
love the Lord our God, with all our heart, with
all our soul, with all our strength, and with all
our mind: and our Neighbour as our selves.

d Mat. 22. 37
38, 39, 40

Q. 43. What is the Preface to the Ten
Commandments?

L A. The

A. The Preface to the Ten Commandments is in these words, [I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage &]

Exod 20.4

Q. 44. *What doth the Preface to the Ten Commandments teach us ?*

Luk. 1. 74

75.

1 per. 1. 15.

16, 17, 18,

19.

Exod. 10.

3.

A. The Preface to the Ten Commandments teach us, that because God is the Lord, and our God, and Redemer, therefore we are bound to keep all his Commandments f.

Q. 45. *Which is the first Commandment ?*

A. The first Commandment is, [Thou shalt have no other Gods before me g.]

Q. 46. *What is required in the first Commandment ?*

Chr. 18.9

Deut. 26.

17.

Mat. 4. 10.

psal. 29. 2.

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God h: and to worship and glorify him accordingly i.

Q. 47. *What is forbidden in the first Commandment ?*

& Psal. 14. 1

1 Rom. 1. 21

mpsal. 81.

10, 12.

1 Rom. 2. 25

26.

A. The first Commandment forbiddeth the denying k, or not worshipping and glorifying the true God, as God l, and our God m: and the giving that worship and glory to any other, which is due to him alone n.

Q. 48. *What are we especially taught by these words [Before me] in the first Commandment ?*

A. These words (Before me) in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o.

o Ezek. 8.5

to the end.

psal. 44. 20,

21.

Q. 49. *Which is the second Commandment ?*

A. The second Commandment is, (Thou shalt not make unto thee any graven image)

image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them nor serve them: for I the Lord thy God am a jealous God; visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments p.)

Q. 50. *What is required in the second Commandment?* Exod. 20. 4, 5, 6.

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word q.

Q. 51. *What is forbidden, in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images r, or any other way not appointed in his Word s.

Q. 52. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment, are Gods Sovereignty over us t, his propriety in us u, and the zeal he hath to his own Worship w.

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, (Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain x.)

Q. 54. *What is required in the third Commandment?*

A. The third Commandment requireth the holy & reverent use of Gods Names y, Titles z,

q Deut. 32,
46 Mat. 28.
20. Act. 2.
42.

r Deut. 4. 15
16, 17, 18, 19
Exod. 32. 5. 8
s Deut. 12.
31, 32.

t psal. 95. 2
3, 6.
u Psal. 45. 4.
w Exod. 3. 1.
23, 14.

x Exod. 20. 7.

y Mat. 6. 8.
Deut. 28. 38

^a Rev. 15. 3 Attributes *a*, Ordinances *b*, Words *c*, & Works
^{4.} ^b Mal. 1. 11 Q. 55. *What is forbidden in the third*
^{14.} ^c Psal. 138. 1 Commandment?

^{2.} A. The third Commandment forbiddeth all
^d Job. 36. 24 profaning or abusing of any thing whereby
^{Mal. 1. 6, 7} God maketh himself known *e*.

^{2. and 2. 4} Q. 56. *What is the reason annexed to*
^{and 23. 24} *the third Commandment?*

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

^f ¹ Sam. 2. 12 Q. 57. *Which is the fourth Commandment?*
^{17, 22, 24.}
¹ Sam. 3. 12.
^{Dent. 28. 58}
^{37.}

A. The fourth Commandment is, (Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattel, nor thy strange that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it *g*.)

^g ^{Exod. 20.} Q. 58. *What is required in the fourth*
^{8, 9, 10, 11.} *Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself *h*.

^h ^{Dent. 5. 12.} Q. 59. *Which day of the seventh hour*
^{13, 14.} *God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath.

bath ; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath i.

Q 60. How is the Sabbath to be sanctified ?

A, The Sabbath is to be sanctified by an holy resting all that day k, even from such worldly employments and recreations as are lawful on other dayes l, and spending the whole time in the publick and private exercises of Gods worship m except so much as is to be taken up in the works of necessity and mercy n.

i G-n. 2. 2, 3
1 Cor. 16. 1
A& 20. 7.

k Exod. 20. 8, 10.

l Neh. 13. 15
16, 17. 18. 19
21 22.

m Luk. 4 16
A& 20. 7. 2

Psa. 92. title

lsa. 66. 24.

n Mat. 12. 1
to 13.

Q. 61. What is forbidden in the fourth Commandment ?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required o, and the prophaning the day by idleness p, or doing that which is in it self sinful q or r by unnecessary thoughts, words, or works, about worldly employments or recreations r.

o Eze. 23. 23

Amos 8. 5

Mal. 1. 13

p A& 20. 9.

q Jer. 17. 24

r Jer. 17. 24

25, 26.

lsa. 58. 13

Q. 62 What are the reasons annexed to the fourth Commandment ?

A. The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own employments s, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day t.

s Ex. 20. 9

t Exod. 20.

11.

Q. 63 Which is the fifth Commandment ?

A. The fifth Commandment is, [Honour thy father and thy mother that thy dayes may be long upon the land which the Lord thy God giveth thee u]

u Exod. 20

11.

Q 64 What is required in the fifth Commandment x ?

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as Superiours w, Inferiours x, or Equals y.

Eph. 5. 21.

x 1 pet. 21. 17

y Rem. 12.

10.

Q. 65. What is forbidden in the fifth Commandment ?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations *r*

r Mat. 15.
4, 5, 6.

Ez. k. 34. 2.

5, 4. Rom.

13, 8.

Q. 66. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory, & their own good) to all such as keep this Commandment *a*.

a Deut. 5. 16

Eph. 6. 2, 3.

Q. 67. *Which is the sixth Commandment?*

A. The sixth Commandment is, [Thou shalt not kill *b*.]

b Exo. 20. 13

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavors to preserve our own life *c*, and the life of others *d*.

c Eph. 5. 28

29.

d Kin. 17. 4

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: or whatsoever tendeth thereunto *e*.

e 1st. 15. 28

Gen. 9. 6.

Q. 70. *Which is the seventh Commandment?*

A. The seventh Commandment is, (Thou shalt not commit adultery *f*.)

f Exo. 20. 14

Q. 71. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech and behaviour *g*.

Q. 72. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth unchaste thoughts, words, and actions *h*.

g 1 Co. 7. 2

3, 5. 34. 36.

Col. 4. 6.

1 Pet. 3. 2.

h Mat. 15. 19

28.

Q. 73. *What is the eighth Commandment?*

A.

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A. The eight Commandment is, (Thou shalt not steal.) Exo. 20. 15.

Q. 74. What is required in the eight Commandment?

A. The eight Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves and others &c.

Gen. 30. 30.

1 Tim. 5. 8.

Lev. 25. 35.

Deut. 22. 19.

2. 3. 4. 5.

Exo. 23. 4, 5.

Gen. 47. 14.

20.

1 Prov. 23.

20, 21.

and 28. 10.

Eph. 4. 28.

Q. 75. What is forbidden in the eight Commandment?

A. The eight Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate &c.

Q. 76. Which is the ninth Commandment?

A. The ninth Commandment is, (Thou shalt not bear false witness against thy neighbour.)

Exo. 20.

21.

Q. 77. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbours good name, especially in witness bearing.

Zech. 8.

16.

Joh. v. 12.

Pro. 14. 5.

25.

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name &c.

Q. 79. Which is the tenth Commandment?

1 Sam. 17.

28.

Lev. 19. 16.

Psal. 15. 3.

A. The tenth Commandment is, (Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours.)

Q. 80. What is required in the tenth Commandment?

Exod. 20.

17.

A. The

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Q. 81. *What is forbidden in the tenth Commandment?*
A. The tenth Commandment requireth full contentment with our own condition *f*, with a right and charitable frame of spirit toward our neighbour, and all that is his *s*.
Heb. 13. 5. 1 Tim. 6. 6. Job. 31. 25. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 6. 5, 6, 7.

Q. 82. *Is any man able perfectly to keep the Commandment of God?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *w*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections, to any thing that is his *x*.
Kin. 21. 4. Eph. 5. 13. 3 Cor. 10. 19. Gal. 3. 26. Jan. 3. 14. 16. x Rom. 7. 7. 8, and 13. 8. Deut. 5. 21. 7. Becl. 7. 20. 1 Joh. 1. 8. 10. Gal. 5. 17. 2 Gen. 6. 5. and 8. 21. Rom. 7. 9 to 21. Jan. 5. 2. to 13.

Q. 83. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others *a*.
Ezek. 8. 6. 13, 15. 1 Joh. 5. 16. psal. 78. 17. 32, 56. 6 Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 75. 41

Q. 84. *What doth every sin deserve?*

A. Every sin serveth Gods wrath, and curse, both in this life, and that which is to come *b*.
Q. 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption on *d*.
Act. 20. 21. 1 Pro. 2. 1. to 6. 8, 33. to the end. Isa. 55. 3. Heb. 10. 39

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the gospel.
Joh. 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

Q. 87.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God: with full purpose of, and endeavour after new obedience l.

1 Aa. 11. 18
4 Aa. 2. 37
2 Joel 6. 12.
Jer. 2. 21.
Jer. 31. 18.
19.
Eze. 56. 31
1 2 Cor. 7. 1
Isa. 1. 19, 17

Q. 88. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are, his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the elect, for salvation m.

m Mat. 28.
19, 20.
Aa. 2. 42.
46, 47.
n Neth. 8. 8

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of convincing and converting sinners, & of building them up in holiness, and comfort through faith unto salvation n.

1 Cor. 14. 24
25. Aa. 26.
18. Psal. 19.
8.
Aa. 20. 32.
Rom. 15. 4.
2 Tim. 3. 14.
16, 17. Rom
15, 13, 14, 15
16, 17. & 1.
16.

Q. 90. How is the word to be read and heard that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence o, preparation p, and prayer q, receive it with faith and love r, lay it up in our hearts s, and practise it in our lives t.

o pro. 8. 34.
p 1 pet. 3. 1.
2.
q Psal. 119.
18.
r Heb. 4. 2
2 Thes. 2. 6.
s psal. 119. ii
t Luk. 8. 15.
Jam. 1. 25.

Q. 91. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ u, and the working of the Spirit in them that by faith receive them w.

u 1 pet. 3.
21. Mat. 3.
11.
1 Cor. 3. 6.
w 1 Cor. 13.

Q. 92. What is a Sacrament?

A.

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers *x*.

x Gen. 17. 7
10.

Exo. 12 ch.

1 Cor. 11.

23, 26.

Mat. 18.

19.

Mat. 26. 26

27, 28.

Mat. 28.

19.

Rom. 6. 4.

Gal. 3. 17.

Q 93. Which are the Sacrament of the New Testament?

A. The Sacraments of the New Testament are, Baptism, and the Lords Supper.

Q. 94 What is Baptism?

A. Baptism is a Sacrament, wherein the washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost *a*, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, & our engagement to be the Lords *b*,

Q 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, & obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d*.

Act 2. 36.

37 and 2. 38

39. Gen. 17.

10. with

Col. 2. 11. 12

1 Cor. 7. 14.

Q. 96. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth: and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body & Blood, with all his benefits to their spiritual nourishment, and growth in grace *e*.

1 Cor. 14.

23, 24, 25,

26. and 10.

16.

Q. 97. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and

1 Cor. 11.

28, 29.

2 Cor. 13.

5.

1 Cor. 31.

1 Cor. 10.

16, 17.

1 Cor. 5.

7, 8.

and drink judgement to themselves.

1 Cor. 11.

28, 29.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God *m* for things agreeable to his will *n*, in the name of Christ *a*, with confession or our sins *p* & thankful acknowledgement of his mercies *q*.

m Psal. 63. 8

n Ioh. 5. 14

p Ioh. 10. 23

q Psal. 31. 5

6 Dan. 9. 4.

9 Phil. 4. 6.

Q. 99. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in prayer *r*; but the special rule of direction, is that form of prayer, which Christ taught his Disciples, commonly called, The Lords Prayers.

1 Ioh. 5. 14

Q. 100. What doth the Preface of the Lords Prayer teach us?

r Mat. 6. 9.

to, ii, 12, 13

with Luke

11. 2, 3, 4.

A. The Preface of the Lords Prayer, which is, (Our Father which art in heaven:) teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us *u*; and that we should pray with and for others *w*.

r Mat. 6. 9

u Rom. 8. 15.

Luk. 11. 13.

w Act. 12. 15

1 Tim. 1. 2. 3

Q. 101. What do we pray for in the first Petition?

A. In the first Petition, which is, (Hallowed be thy Name *x*;) we pray that God would enable us and others to glorifie him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*.

r Mat. 6. 9

y Psal. 67. 2, 3

z Psal. 83.

Q. 102. What do we pray for in the second Petition?

A. In the second Petition which is, (Thy Kingdom come *a*;) we pray that Satans Kingdom may be destroyed *b*, and that the Kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the Kingdom of glory may be hastned *e*.

a Mat. 6. 10.

b Psal. 68. 1.

18.

c Rev. 12. 20.

11.

d 2. Thes. 3.

1 Rom. 10.

1 Ioh. 17. 9.

20.

e Rev. 22. 20

Q. 103. What do we pray for in the third Petition?

A. In

A. In the third Petition, which is, (*Thy will be done in earth as it is in heaven f.*) we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things g, as the Angels do in heaven b.

f Mat. 6. 10. *g* Psal. 67. *b* Psal. 119. 36. *Q. 104. What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [*Give us this day our daily bread i*] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them k.

i Mat. 6. 11. *k* Prov. 39. *Q. 105. What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors l*], we pray, that God for Christs sake would freely pardon all our sins m: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others n.

l Mat. 5. 12. *m* Psal. 51. 1. *n* Luk. 11. 4. *Q. 106. What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil o*], we pray that God would either keep us from being tempted to sin p, or support and deliver us when we are tempted q.

o Mat. 6. 13. *p* Mat. 26. 41. *q* 1 Cor. 12. 8. *Q. 107. What doth the conclusion of the Lords Prayer teach us;*

A. The Conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, and the power, and the glory for ever, Amen r.*] teacheth us to take our encouragement in prayer s from God only f. and in our prayers to praise him, ascribing Kingdom, power and glory t to him: and to testimony of our desire and assurance to be heard, we say, A M E N u.

The ten Commandments.

EXODUS XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me:

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God: visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; & shewing mercy unto thousands of them that love me, & keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day; and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

XI. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house thou shalt not covet thy neighbours wife, nor his
(L) man.

man-servant, nor his maid-servant, nor his
nor his ass, nor any thing that is thy neighbor.

The Lords Prayer. Matthew 6.

Our Father which art in heaven, hallowed
by thy Name. Thy Kingdom come. Thy
will be done on earth, as it is in heaven. Give us
this day our daily bread. And forgive us our
debts, as we forgive our debtors. And lead us not
into temptation, but deliver us from evil: For
thine is the Kingdom, and the power, and the
glory, for ever. Amen.

The C R E E D.

I Believe in God the Father Almighty, Ma-
ker of heaven & earth: And in Jesus Christ
his only Son our Lord, which was conceived
by the holy Ghost, born of the Virgin Mary, suf-
fered under Pontius Pilate, was crucified, dead and
buried: He descended into Hell, the third day he rose again from
the dead, and under the power of death till the third day.
of God the Father Almighty, from thence he shall come to judge
the quick and the dead: I believe in the Holy
Ghost, the holy Catholick Church, the Commu-
nion of Saints, the forgiveness of sins, the resur-
rection of the body, & the life everlasting. Amen.

SO much of every Question both in the larger and shorter Catechisms is
repeated in the Answer, as maketh every Answer an entire Proposition or
sentence in it self: to the end the Learner may further improve it upon all oc-
casions, for his increase in knowledge & piety, even out of the course of ca-
techising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement
commonly called the *Apostles Creed*, be fully set forth in each of the
Catechisms, so as there is no necessity of inserting the Creed it self,
yet it is here annexed, not as though it were composed by the Apostles or
ought to be esteemed Canonical Scripture, as the ten Commandments, and
the Lords Prayer much less a Prayer as ignorant people have been apt to
make both it and the Dialogue) but because it is a brief sum of the
Christian faith, agreeable to the Word of God, and anciently received in
the churches of Christ,



Edinb. 24. Aug. 1647.
Sess. 19.

Act for observing the following Directions and for censuring such as use to neglect Family Worship.

THe General Assembly, after mature deliberation, doth approve the following Rules and Directions, for cherishing Piety, and preventing Devision and Schism, and doth appoint Ministers and Ruling Elders in each Congregation, to take special care that these Directions be observed and followed: As likewise, that Presbyteries and Provincial Synods enquire and make trial, {whether the saids Directions be duly observed in their bounds, and to reprove or censure (according the quality of the offence) such as shall be found to be reproveable or censurable therein. And to the end that these Directions may not be rendered or effectual and unprofitable among some through the usual neglect of the very substance of the duty of Family Worship The Assembly doth further require and appoint Ministers and Ruling Elders, to make diligent search and enquiry in the Congregations committed to their charge respectively, whether there be among them any Family or Families which use to neglect this necessary duty; And if any such Family be found the head of the Family is to be first admonished privately to amend this fault, And in case of his continuing therein, he is to be gravely and sadly reprov'd by the Session After which reproof if he be found still to neglect Family Worship Let him before his obstinacy in such an offence suspended and debarred from the Lords Supper as being justly esteemed unworthy to communicate therein till he amend.

A. Ker.

DIRECTIONS Of the General Assembly

Concerning
Secret and Private Worship, and mutual edifi-
cation, for cherishing Piety, for maintaining
Unity, and avoiding Schism and
Division.

BESIDES the publick worship in Congregati-
ons, mercifully established in this Land, in
great purity, It is expedient and necessary,
that secret worship of each person alone, and
private worship of families be pressed and set up;
That which Rational Reformation, the profession
and power of godliness both personal and domest-
tick be advanced.

1. And first for secret worship, It is most necessary
that every one apart and by themselves be given
to prayer and meditation, the unspeakable be-
nefit whereof is best known to them who are most
exercised therein: This being the mean whereby
in a special way communion with God is entertain-
ed, and right preparation for all other duties ob-
tained: And therefore it becometh not only Pa-
stors, within their several Charges, to Press per-
sons of all sorts to perform this duty morning and
evening, and at other occasions, but also it is in-
cumbent to the head of every family, to have a
care that both themselves and all within their
charge be daily diligent herein.

11. The ordinar duties comprehended under
the exercise of Piety which should be in Families,
when they are convened to that effect, are these:
First, prayer, and praises performed, with a special
reference as well to the publick condition of the
Kirk of God and this Kingdom, as to the present
ease of the family, and every member thereof.
Next, Reading of Scriptures with Catechising
in a plain way, that the understandings of the
simpler may be the better enabled to profit under
the publick Ordinances, and they made more
capable

Family Worship.

capable to understand the Scriptures when they are read: Together with godly conferences, tending to the edification of all the members in the most holy faith: As also admonition and rebuke upon just reasons from these who have authority in the Family.

III. As the Charge and Office of interpreting the holy Scriptures, is a part of the Ministerial Calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk; So in every Family, where there is any that can read, The holy Scriptures should be read ordinarily to the Family: And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example if any sin be reproved in the Word read use may be made thereof, to make all the Family circumspect and watchful against the same: Or, if any judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read. Use may be made to make all the Family fear, lest the same or a worse judgement befall them unless they beware of the sin that procured it. And finally if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort: In all which the Master of the Family is to have the chief hand, and any member of the Family may propound any question of doubt for resolution.

IV. The head of the Family is to take care that none of the family withdraw himself from any part of family worship: And seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family; The Minister is to stir up such as are lasie and train up such as are weak, to a fitness for these exercises: It being alwayes free to persons of quality to entertain

Directions for

entertain one approven by the Presbytery for performing family exercise ; And in other Families where the head of the Family is unfit, that another constantly residing in the Family, approven by the Minister & Session, may be employed in that service : Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine Providence be brought to any family ; it is requisite that at no time he combein a part of the family for worship secluding the rest : Except in singular cases specially concerning these parties, which (in Christian prudence) need not or ought not to be imparted to others.

V. Let no Idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in a familie, to or for the same : Seeing persons armed with errors or aiming at division, may be ready (after that manner) to creep into houses, and lead captivity silly and unstable souls.

VI. At family worship, a special care is to be had that each family keep by themselves Neither requiring inviting, nor admitting persons from divers families. Unless it be these who are Lodged with them or at meat, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects, and fruits of meetings of persons of diverse families in the times of corruption or trouble (in which cases many things are commendable which otherwise are not tollerable) Yet when God had blessed us with peace and the purity of the Gospel, such meetings of persons of diverse families (except in the cases mentioned in these Directions) are to be disapproved, as treading to the hinderance of the religious exercise of each family by it self, to the prejudice of the publick Ministry to the renting of the families of particular Congregations : and (in progress of time) of the whole Kirk : Besides many offences which may come thereby, to the hardning

Family Worship.

hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lords Day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the publick worship, and to bless to them the publick Ordinances; The Master of the family ought to take care that all within his charge repair to the publick worship, that he and they may ioyn with the rest of the Congregation: And the publick worship being finished, after Prayer, he should take an account what they have heard: And thereafter to spend the rest of the time which they may spare, in Catechising and in spiritual conferences upon the word of God: or else (going apart) they ought to apply themselves to reading, meditation, and secret Prayer, that they may confirm & increase their communion with God: That so the profit which they found in the publick Ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make use of that gift of God: Albeit those who are rude and weaker, may begin at a set form of Prayer: But so, as they be not sluggish in stirring up in themselves (according to their daily necessitie,) the spirit of Prayer, which is given to all the children of God in some measure, To which effect, they ought to be the more fervent and frequent in secret Prayer to God, for inability of their hearts to conceive, & their tongues to express convenient desires to God for the family. And in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, & made use of, as followeth. Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; And therefore earnestly ask of God the spirit of prayer. They are to confess their sins, and the sins of the family, accusing, judging, and condemning

Directions for

condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sin; for grace to repent, to believe, and to live soberly, righteously, and godly; and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be morning or evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the reformed Kirks, & for this Kirk in particular, and for all who suffer for the Name of Christ, For all our Superiours, The Kings Majesty, the Queen, and their Children, for the Magistrates, Ministers, & whole body of the Congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

The prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his will; And with assurance that themselves are accepted, and what they have asked according to his will shall be done.

X. These Exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of Atheists, and profane men; In respect of the great mercies of God to this Land, and of his severe Corrections wherewith lately he hath exercised us. And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their families to diligence herein; But also to
concurr

Family Worship.

concurr effectually, that in all other families where they have power and charge, the said Exercises be conscionably performed.

XI. Besides the ordinary duties in Families which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot: Every member of this Kirk ought to stir up themselves and one another to the duties of mutual edification, by instruction, admonition, rebuke exhorting one another to manifest the Grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, & righteously in this present world, by comforting the feeble minded, and praying with, or, for one another: Which duties respectively are to be performed upon special occasions offered by divine providence; As namely when under any calamity, cross, or great difficulty counsel or comfort is sought, Or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Christ: That in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, It is expedient, that a person (in that case) finding no ease after the use of all ordinary means private and publick have their address to their own Pastor, or some experienced Christian: But if the person troubled in conscience, be of that condition, or of that sex, that discretion, modesty,

Directions for

or fear of scandal, requireth a godly, grave and secret friend to be present with them in their sad address. It is expedient that such a friend be present.

XIV. When persons of diverse families are brought together by divine providence, being abroad upon their particular vocations, or any necessary occasions As they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest. And that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other but that upon the one part, the power & practise of godliness amongst all the Ministers & Members of this Kirk, according to their several places and vocations, may be cherished & advanced, and all impiety & mocking of religious exercises suppressed: And upon the other part, that under the name and pretext of religious exercises, no such meetings or practises be allowed as are apt to breed error, scandal, schism, contempt or misregard of the publick Ordinances & Ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to Truth and Peace.

A. Ker.

A. C. C.

shall both in publick by preaching, and in private by admonition, shew their dislike of their withdrawing from their own Ministers; That in so doing, They may witness to all that hear them their due care to strengthen the hands of the fellow labourers in the work of the Lord, and their detestation of any thing that may tend to separation, or any the above mentioned evils; Hereby their own flock will be confirmed in their steadfastness, and the unstable spirits of others will be rectified. Like as the Minister of that Congregation from which they do withdraw, shall labour first by private admonition to reclaim them; And if any after private admonition, given by their own Pastor, do not amend, in that case the Pastour shall declare the foresaids Persons to the Session, who shall cite and censure them as contemners of the comely order of the Kirk, And if the matter be not taken order with there, it is to be brought to the Presbyteries: For the better observing whereof, the Presbytery at the v'sitation of the severall Kirks and provincial Assemblies, in their censure of the severall Presbyteries, shall enquire hereanent: Which enquiry and report shall be registered in the Provincial Books, that their diligence may be seen in the General Assembly.

A. Ker.

F I N I S.

THE
SUMME
OF
S A V I N G
KNOWLEDGE
WITH THE
Practical Use thereof.

John 6. 37.
*All that the Father giveth
me, shall come to me: and
him that cometh to me, I will
in nowise cast out.*



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AN

A Brief Sum of Christian Doctrine,

Contained in

Holy S C R I P T U R E , and holden
forth in the C O N F E S S I O N of
F A I T H and C A T E C H I S M S.
Agreed upon by the A S S E M B L Y of Di-
V I N S at *Westminster*, and received
by the General Assembly of the
Kirk of S C O T L A N D.

The sum of Saving Knowledge may be taken up in these four heads. 1. The woeful condition wherein all men are by nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

H E A D I. Our woeful condition by nature
through breaking the Covenant of Works,
Hos. 13.9. O Israel thou hast destroyed thy self.

THe Almighty and Eternal God, the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided God-head, equally infinite in all perfections; did before time most wisely decree for his own Glory, whatsoever cometh to pass in time, and doth most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

I I. This God in six dayes made all things of nothing very good in their own kind, in speciall he made all the Angels holy; and he made our first Parents *Adam*, and *Eva*, the root of all mankind, both upright and able to keep the Law written in their heart. Which law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entred in a Covenant or Contract with them, and their posterity in them, to give them eternal life upon condition of perfect personall obedience, withall threatening death in case they should fail. This is the Covenant of Works.

I I I. Both Angels, and men were subject to the change of their own free-will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became
M 2 Devils

Devils our first Parents being intised by Satan, one of these Devils sitting in a serpent, did break the Covenant of Works in eating the forbidden fruit, whereby they and their posterity being in their loines, branches in the root, and comprehended in the same Covenant with them, became hotly lyable to eternall death, but also lost all ability to please God; yea, did become by nature enemies to God and to all spiritual good, and inclined only to evil continually. This is our originall sin, the bitter root of all our actual transgressions in thought, word, and deed.

HEAD 2. The remedy provided in Jesus Christ for the Elect by the Covenant of Grace, Hose

13. 9. *O Israel thou hast destroyed thy self, but in me is thine help.*

Albeit man having brought himself into this wofull condition, is neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still insensible of it, till he perishe; yet God for the glory of his rich Grace hath revealed in his Word a way to save sinners, to wit, by faith in Jesus Christ the eternall Son of God, by vertue of, and according to the tenor of the Covenant of Redemption, made and agreed upon between God the Father, and God the Son, in the counsell of the Trinity, before the world began.

II. The sum of the Covenant of Redemption is this; God having freely chosen unto life, a certain number of lost mankind, for the glory of his rich Grace did give them before the world began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane Nature of a soul and a body, unto Personall Union with his Divine Nature, and submit himself to the Law as surety for them and satisfy Justice for them, by giving obedience in their name even unto the suffering of the cursed death of the Crosse, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternall life, with all saving graces leading thereunto, to be effectually, by means, of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulness of time came into the world, was born of the Virgin Mary, subjected himself to the Law, and completely payed the ransome on the Crosse; but by vertue of the foresaid bargain made before the world began, he is in all ages, since the fall of Adam, still upon the work of applying actually the Purchased benefits unto the elect; and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every beleever right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a Prophet, to reveal all saving knowledge to his people, and to perswade them to believe and obey the same. Made a Priest, to offer up himself a sacrifice once for them all, and to intercede continually with the Father for making their persons and services acceptable to him. And made a King, to subdue them to himself, to feed and rule them by his own appointed ordinances, and to defend them from the enemies.

HEAD

H E A D 3. The outward means appointed to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat 22. 14. Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not, be justly flumbled. The means are especially these four.

1. The Word of God. 2. The Sacraments. 3. Kirk Governments. 4. Prayer. in the word of God Preached by sent messengers, the Lord makes offer of Grace to all sinners upon condition of faith in Jesus Christ, and whosoever, do confesse their sin accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By the Sacraments God will have the Covenant sealed for confirming the bargain, on the fore said condition. By Kirk Government, he will have them hadged in and help foreward unto the keeping of the Covenant. And by Prayer, he will have his own glorious Grace promised in the Covenant, to be daily draw forth, acknowledged, and imployed. All which means are followed either really, or in profession only, according to the qualitie of the Covenanters, as they are true or counterfeit believers.

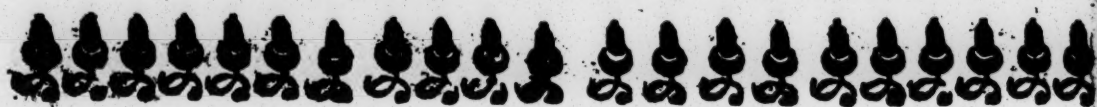
1. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward Administration: for the Covenant in the Old Testament being sealed with the Sacraments of Circumcision and the Paschal Lamb, did set forth Christs death to come, and the benefits purchased thereby under the shadow of blood sacrifices and sundry ceremonies but since Christ came, the Covenant, being sealed by the Sacraments of Baptism, and the Lords supper, do clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling even, and earth for the good of his own people.

H E A D 4. The blessings which are effectually conveyed by these means to the Lords Elect or chosen, ones, *Mat. 22. 14. Many are called, but few are chosen.*

BY these outward ordinance, as our Lord makes the Reprobate inexcusable, so, in the power of his Spirit he applyer unto the Elect effectually, all saving graces purchased to them, in the Covenant of Redemption, and maketh a change in their Person. In particular, 1. He doth convert or regenerate them by giving spiritual life to them, in opening their understandings, rewtwing wills affections and faculties, for giving spirituall obedience to his commands. 2. He gives unto them saving Faith, by making them, in the sense of deserved condemnation, to give their consent heartily to the Covenant Grace and to embrace Christ Jesus unfainedly. 3. He give them Repentance, by making them, with Godly sorrow in the hatred of sin, and love of Righteousnesse, turn from all iniquity to the service of God: and, 4. He Sanctifie them by making them good, and persevere in faith, and spirituall obedience of

god works, as God ~~is~~ the occasion.

¶ 11. Together with this inward change of their Persons, God change also their state, for so soon as they are brought by Faith into the Covenant of Grace: 1. He *Justifies* them, by imputing unto them, that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the Cross Christ gave unto Justice in their name. 2. He *Reconciles* them, and makes them friends to God, who were before enemies to God. 3. He *Adopts* them that they shall be no more children of Satan, but children of God, enriched with all spiritual priviledges of his Son: And last of all, after their warfare in this life is ended, he perfects the holiness and blessedness first of their souls at their death, and then both of their souls and their bodies, being joyfully joyned together again in the Resurrection, at the day of the Glorious coming to judgment, when all the wicked shall be sent away to hell, with Satan whom they have served, but Christs own chosen and redeemed ones, true Believers, Students of holiness, shall remain with himself for ever, in the state of *Glorification*.



The practical use of
Saving Knowledge.
Contained in **SCRIPTURE**, and
holden forth briefly in the foresaid
CONFESSION OF FAITH
and **CATECHISMS.**

THe chief general use of Christian Doctrine is, to convince a man of sin, and of Righteousness, and of Judgment, *John 16. 8.* partly by the Law of Covenant of works, that he may be humbled and become penitent, and partly by the Gospel or Covenant of Grace, that he may become an unfained believer in Jesus Christ, and be strengthened in his faith upon solid grounds and warrands, and gave evidence of the truth of his faith by good fruits, and so be saved.

The sum of the Covenant of works, or of the Law, is this *If thou do all that is commanded, and not fail in any point, thou shalt be saved. But if thou fail, thou shalt die, Rom. 10. 5. Gal. 3. 10. 12.*

The sum of the Gospel or Covenant of Grace and Reconciliation is this, *If thou flee from deserved wrath, to the true Redemer of Jesus Christ (who is able to save to the uttermost all that come to God, through him) thou shalt not perish, but have eternal life, Rom. 10. 8, 9. 11.*

For convincing a man of sin, of Righteousness and of Judgment by the Law, or Covenant of Works, let these Scripture, among many more be made use of.

1. For convincing a man of sin by the Law: consider *Jer. 17, 9, 10.* The

The heart is deceitfull above all things, and desperately wicked who can know it? I the Lord search the heart, I try the reins even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these two things. 1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections and all the power of the soul, as they are corrupted and defiled with original sin: the mind being not only ignorant and incapable of saving truth; but also full of error and enmity against God, and the will and affections being abstinately disobedient unto all Gods direction, and bent toward that onely which is evil. The heart, saith he, is deceitful above all things and desperately wicked; yea, and unsearchable wicked so that no man can know it; and Gen. 6. 5. Every imagination of the thought of mans heart is only evil, continually (saith the Lord) whose testimonie we must trust in this and all other matters: and experience also may teach us, that till God make us deny our selves, we never look to God in any thing, but fleshly self interest alone doth rule us, and move all the wheels of our actions.

2. That the Lord bringeth our original sin or wicked inclination, with all the actual fruits thereof, unto reckoning before his Judgement Seat, for he searcheth the heart and tryeth the reins, to give every man according to his wayes, and according to the fruit of his doings.

Hence let every man reason thus.

What God and my guilty conscience beareth witness of, I am convinced that it is true.

But God and my guilty conscience beareth witness, that my heart is deceitful above all things and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

2. For convinc'g a man of righteousness by the Law, consider, Gal. 3. 10.

As many as are of the works of the Law are under the curse; for it is written. Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

Here the Apostle teacheth us three things. 1. That by reason of our natural sinfulness, the impossibility of any mans being justified by the works of the Law is so certain, that whosoever do seek justification by the works of the Law, are liable to the curse of God, for breaking of the Law; for, as many as are of the works of the Law are under the curse saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time is not sufficient: for the Law requireth that a man continue in all things which are written in the book of the Law, to do them.

3. That because no man can come up to this perfection every man by nature is under the curse for the Law saith, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus.

Whoever, according to the Covenant of Works, is liable to the curse of God, for breaking the Law, times and wages out of number, cannot be justified or find righteousness by the works of the Law.

But I (may every man say) according to the Covenant of Works am liable to the curse of God, for breaking the Law, times and wages out of number.

Therefore I cannot be justified, or have righteousness by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgement by the Law : consider, 2 Thes. 1. 7.

The Lord shall be revealed from heaven with his mighty Angels. vers. 8. In flaming fire, taking vengeance on them that knew not God, and that obey not the Gospel of our Lord Jesus Christ. vers. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. ver. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Wherein we are taught that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall at the last day come armed with flaming fire, to judge, condemn and destroy all them who have not believed God have not received the offer of grace made in the Gospel, not obeyed the doctrine thereof; but remain in their naturall estate under the Law or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath forewarned me shall be done, at the last day, I am sure in just judgment.

But the righteous Judge hath forewarned me, that if I do not believe God in time and obey the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.

Therefore I am convinced that this is just Judgment.

And I have reason to thank God heartily, Who hath forewarned me to flee from the wrath which is to come.

Thus, every man may be, by the Law or Covenant, of Works, convinced of judgment, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousness and judgment by the Gospel.

As for convincing a man of sin and righteousness, and judgement by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ the onely way of freedom from sin and wrath and will not yeeld to be reconciled to God Next, he must understand that perfect remission of sin and true righteousness

is to be had only by faith in Jesus; because God requireth no conditions but faith, and testifies from heaven that he is well pleased to justify sinners upon this condition. 3. He must understand it at upon righteousness received by faith, judgement shall follow on the one hand, to the destroying of the works of the Devil in the believer, and to the perfecting of the work of sanctification in him; with power; and that upon refusing to take righteousness by faith in Jesus Christ, judgement shall follow on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatnesse of the sin of not believing Christ appear, or to make the greatnesse of the sin of refusing of the Covenant of Grace, offered to us, in the offering of Christ unto us, let the faire offer of Grace be looked upon as it is made, *Is. 55. 3. Incline your ear and come unto me (saith the Lord) hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David, That is, if ye will beleve me, and be reconciled to me, I will by Covenant, give unto you Christ, and all saving graces in him; repeated Acts 13. 34.*

Again consider that this generall offer in substance is equivalent to a speciall offer made to every one in particular as appeareth by the Apostles making use of it, *Acts 16. 13. Beleve on the Lord Jesus Christ and thou shalt be saved and thy house.* The reason of which offer is given, *Job. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then that this great salvation is offered in the Lord Jesus, whosoever believeth not in him, but look for happinesse some other way, what doth he else but observe lying vanities, and forsake his own mercy which he might have had in Christ? *Jonah 2. 8, 9. What doth he else but blaspheme God in his heart? as it is said, 1. John 5. 10. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given to us eternall life, and this life is in his Son; and that no sin against the law is like unto this sin, Christ testifies, Job. 15. 22. If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin. This may convince a man of the greatnesse of this sin of not believing in Christ.*

For convincing a man of righteousness to be had only by faith in Christ: consider how, Rom, 10. 3, 4.

It is said, that the Jews being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (and so they perished) for Christ is the end of the Law or righteousness to every one that believeth: and *As. 13. 34. By Christ Jesus all that believe, are justified from all things, from which ye could not be justified by the Law of Moses: and 1. John 1. 7. The blood of Jesus Christ, his Son, cleanseth us from all sin.*

For convincing a man of judgement, if a man imbrace this righteousness: consider *1 John 3. 8. For this purpose the Son of God was manifested that he might destroy the works of the Devil, and Heb. 9. 14. How much more shall the blood of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience*

But if a man embrace not this righteousness, his doom is pronounced, John 3. 18. He that believeth not is condemned already; because he hath not believed on the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light.

Hence let the penitent desiring to believe reason thus:

What doth suffice to convince all the Elect in the world of the greatnesse of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereunto? and what sufficeth to convince them that righteousness and eternall life is to be had by faith in Jesus Christ, or by consenting to the Covenant of Grace in him? and what sufficeth to convince them of Judgement to be exercised by Christ for destroying the works of the Devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures, suffice to convince the Elect world of the foresaid sin and righteousness and judgement.

Therefore what the Spirit hath said in these and other like Scriptures serveth to convince me thereof also.

Whereupon let the penitent desiring to believe take with him words and say heartily to the Lord; Seeing thou sayest, seek ye my face, my soul answereth unto thee, thy face, Lord, will I seek, I have harkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer, Lord let it be a bargain, Lord I believe, help my unbelief: Behold I give my self to thee to serve thee in all things for ever, and I hope thy right hand shall save me, the Lord will perfect that which concerneth me, thy mercie, O Lord endureth for ever, forsake not the works of thine own hands. Thus may a man be made an unfained beleever in Christ.

For Strengthening the mans faith who hath agreed unto the Covenant of Grace.

Because many true believers are weak, and do much doubt if ever they shall be sure of the soundnesse of their own Faith and Effectual Calling, or made certain of their Justification and Salvation, when they see, that many, who professe faith, are found to deceive themselves; let us see how every believer may be made strong in the faith and sure of his own Election and Salvation upon solid grounds, by sure warrands and true evidences of faith. To this end among many other Scriptures take these following.

1. For laying solid grounds of faith, consider, 2 Pet. 1. 10.

Wherefore ye rather brethren, give diligence to make sure your calling and Election, for if ye do these things ye shall never fall.

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father, with the Apostles: for so he accounteth of them, while he calleth them brethren.

2. That albeit we be not sure, for the time of our Effectual Calling and Election, yet we may be made sure of both, if we use diligence: for
this

election sure.

3. *the we must not be discouraged, when we see many seeming believers prove rotten branches and make defection, but we must the rather take the better heed to our selves: Wherefore the rather brethren, saith he, give all diligence.*

4. *That the way to be sure both of our Effectuall Calling, and Election, isto make sure work of our faith by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly. For if ye do these things saith he ye shall never fall, understanding by these things, what he had said of sound faith, ver. 1, 2, 3, 4. and what he had said of the bringing out of the fruits of faith, ver. 5, 6, 6, 8.*

To this same purpose, consider, Rom. 8. 1. There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, ver. 2. For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death. ver. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the liknesse of sinfull flesh, and for sin condemned sin in the flesh, ver 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Where in the Apostle teacheth us these four things for laying of the ground of faith solidly.

1. *That every one is a true believer, who in the sense of his sin, and fear of Gods wrath do flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient redeemer of man, and being fled to Christ, doth strive against his own flesh, or corrupt inclinacion of nature, and studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here blesse as a true believer, is a man in Christ Jesus: who doth not walk after the flesh but after the Spirit.*

2. *That all such persons as are fled to Christ, and to strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condermation yet they are in to danger, for there is no condemnation (saith he) to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

3. *That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be, by nature, under the Law of sin and death, or under the Covenant of works, (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of grace (so called, because it doth inable and quicken a man to a spirituall life through Christ) doth set the Apostle and all true believers free from the Covenant of works or the Law of sin and death, so that every man may say with him, The Law of the Spirit of life, or the Covenant of Grace, hath freed me from the Law of sin and death, or Covenant of works.*

4 *That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of redemption, past betwixt God and God the Son, as incarnat, wherein Christ take the curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these four branches.*
1. *That it was utterly impossible for the Law, or Covenant of Works, to bring righteousness and life to a sinner, because it was weak. 2. That this weaknesse and inabilitie of the Law, or Covenant of Works, is not the fault*

the penalty of sin, nor to give perfect obedience to the Law (suppose by-gone sins were forgiven) the Law was weak (saith he) *in the flesh*. 3. That the righteousness and salvation of sinners, which was impossible to be brought about by the Law, is brought to passe sending Gods own Son, Jesus Christ *in the flesh*, in whose flesh sin was condemned and punished, for making satisfaction in the behalf of the sinner, that they might be set free. 4. That, by his means the Law is fulfilled this way; First by Christ, giving perfect active obedience in our name, unto it in all things: Next, by his paying, in our name, the penaltrie, (due to our sinnes) in his death. And lastly by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and walk not after the flesh but after the Spirit.

Warrants to believe?

FOR building our confidence upon this solid ground, these four warrants and speciall motives to beleve in Christ may serve: the first Whereof is Gods hearty invitation, holden forth, *Isai. 55. 1, 2, 3, 4, 5.*

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come and buy without money, and without price, ver. 2. Wherefore do ye spend your money for that which is no bread, and your labour for that which satisfieth not; hearken diligently unto me, and easie shall be that which is good, and let your soul delight it self in fatnesse, ver. 3. Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David, ver. 4. Behold, I have given him for a witnesse to the people, a leader and commander to the people, &c.

Here (after setting down the precious rancome of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter.

1. Maketh open offer of Christ and his grace by proclamation of a free and gracious maket of Righteousnesse and Salvation; to be had through Christ to every soul without exception, that truly desires to be saved from sin and wrath. *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that, for any reason, stand at distance with God, to come and take from him riches of Grace running in Christ as a river, to wash away sin; and to flake wrath: *Come ye to the water*, saith he.

3. Lest any should stand aback, in the sense of his own sinfulness or unworthinesse and inability to do any good, the Lord calleth upon such persons in speciall, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent unto, and imbrace this offer of grace, that so he may close a bargain and a formall Covenant with God. *Come buy without money*, (saith he) *Come eat*, that is, consent to have and take unto you all saving grace, and make the wares your own, possesse them, and make use of all his blessing in Christ, whatsoever maketh for your spirituall life and comfort, use and enjoy it freely, without paying any thing for it. *Come buy wine and milk, without money and without price*, saith he.

5. Because the Lord knoweth how much we are inclined to seek righteousness, and life by our own performances, and satisfaction, to have righteousness and life, as it were by the way of works, and how lost

we are to embrace Christ Jesus and to take life by way of free grace, through Jesus Christ, upon the terms, whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shall but lose our labour in this our way, wherefore do ye spend your money (saith he) for that which is not bread, and your labour for that which satisfieth not.

6. The Lord promisetht to us solid satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulnesse of spirituall pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God. *Incline your ear and come unto me* (saith he) To which end the Lord promisetht, that this offer, being received, shall quicken the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissoluable Covenant of perpetuall Reconciliation and peace, *Hearken and your soul shall live, and I wil make an everlasting Covenant with you.*

Which Covenant he declareth, shall be in substance the affigation, and the making over of all the saving graces, which David (who is Jesus Christ, *Acts* 13. 34.) hath bought for us in the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of David.* By sure mercies he means saving graces, such as are righteousnesse, peace, and joy in the holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to godlinesse, and life eternall.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the Covenant betwixt God and the beleever of this word, the Father hath made a fourfold gift of his Eternall and only begotten Son.

First, to be incarnate and born, for our sake, of the seed of David, his type, for which cause he is called here, and *Act.* 13. 34. [David the true and Everlasting King of Israel.] This is the great gift of God to man, *Job.* 4. 10. And here [I have given him to be David, or born of David to the people.]

Secondly, he hath made a gift of Christ to be a *witnesse* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingnesse, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as in brace the offer; *I have given him* (saith the Lord here) *to be a witnesse to the people.* and truly he is a sufficient witnesse in this matter, in many resp &c. 1. Because he is one of the Persons of the blessed Trinity, and party contracter for us, in the Covenant of Redemption before the world was. 2. He is by office a Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and suffering, and the great benefites that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming.

5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy Prophets. 6. He came himself, in the fulnesse of time, and did bear witnesse of all things belonging to this

...our nature in one person with the Divine Nature : partly
...the good tidings of the Covenant with his own mouth ; partly
...by paying the price of Redemption on the Cross, and partly by dealing
...with the people from the beginning to this day, to draw in, and
...to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, as a Leader to the people
to bring us through all difficulties, all afflictions, and temptations, unto
life, by this Covenant. And he is : & no other who doth indeed lead his
own unto the Covenant, & in the Covenant, all the way on unto salvation.
1. By the direction of his Word and Spirit. 2. By the example of his
own life, in faith and obedience, even to the death of the Cross. 3. By
his powerful working, bearing his redeemed one in his arms, and causing
them to lean on him, while they goe up through the wilderness.

Fourthly, God made a gift of Christ unto his people, as a Commander;
which Office he faithfully exerciseth, by giving to his Kirk and
people, Lawes and Ordinances, Pastours and Governours, and all necessary
officers, by keeping Courts and Assemblies among them, to see that his
Law be obeyed : subduing by his Word, Spirit, and Discipline, his
peoples corruptions : and, by his wisdom and power, guarding them
against their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his
faith, by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to
sinners, thirsting for righteousness and salvation, unto him by everlast-
ing Covenant belongeth Christ the true David, with all his sure and sav-
ing mercies. [But I (may the weak believer say) do heartily receive the
offer of free grace, made here to sinners, thirsting for righteousness and
salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Je-
sus, with all his sure and saving mercies.

**The second warrant and special motive to im-
brace Christ and believe in him, is the ear-
nest request that God maketh to us to be re-
conciled to him in Christ, holden forth
2 Cor. 5. ver. 14. 19. 20. 21.**

GOD was in Christ, reconciling the world unto himself, not im-
puting their trespasses unto them : and hath committed unto us
the word of Reconciliation. ver. 20. Now then we are ambassadors
for Christ, as though God did beseech you by us, we pray you in Christ
stead, be ye reconciled to God. ver. 21. For he hath made him to
be sin for us, who knew no sin, that we might be made the righteous-
ness of God in him.

Wherein the Apostle teacheth us these nine Doctrines.

1. That the elect world, or the world of redeemed souls, are
in nature in the estate of enmity against God ; This is presupposed in the
word Reconciliation : for reconciliation, or renewing of friendship
cannot be, except betwixt these that have been at enmity.

2. That in all the time by-pass, since the fall of Adam, Christ Jesus
the eternall Son of God, as Mediator, and the Father in him, hath
been about the making friendship (by his Word and Spirit) betwixt him

self and the elect World, God (saith he) was in Christ reconciling world to himself.

3. That the way of reconciliation was in all ages one and the same in substance, viz. By forgiving the finnes of them who do acknowledge their finnes, and their enimity against God, and do seek reconciliation and remission of sins in Christ, for God (saith he) was in Christ reconciling the world to himself, by way of not imputing their trespases unto them.

4. That the end and scope of the Gospel and whole Word of God, is threefold. 1. It serveth to make people sensible of their sin, and of their enimity against God, and of their danger if they should stand out and not fear Gods displeasure. 2. The Word of God serveth to make men acquaint with the course which God hath prepared for making friendship with him through Christ, viz. That if men shall acknowledge the enimity, and shall be content to enter into a Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely. 3. The word of God serveth to teach men how to cary themselves towards God, as friends, after they are reconciled to him, viz. to be loath to sin against him, and to strive heartily to obey his commandment, and therefore the Word of God here is called the Word of reconciliation, because it teacheth us, what need we have of reconciliation, and how to make it, and how to keep the reconciliation or friendship, being made with God through Christ.

5. That albeit the hearing, believing, and obeying of this word doth belong to all those to whom this Gospel doth come, yet the office of preaching of it, with authority, belongeth to none but to such only as God doth call to this ministry, and sendeth out with Commission for this work. This the Apostle holdeth forth, ver. 18 in these words, he hath committed to us the word of Reconciliation.

6. That the Ministers of the Gospel should behave themselves as Christs messengers, and should closely follow their commission set down in the word, Matt. 28. 19, 20. And when they do so, they should be received by the people, as Ambassadors from God: for here the Apostle, in all their names, saith we are Ambassadors for Christ though God did beseech you by us.

7. That Ministers in all earnestnesse of affections should deal with people, to acknowledge their sins and their natural enimity against God more and more seriously: and to consent to the Covenant of Grace and embassage of Christ more and more heartily, and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, we pray you be reconciled to God.

8. That in the Ministers aff. onat dealing with the people, the people should consider, that they have to do with God and Christ requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, then Gods making request to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us and (O wonder of wonders) he requesteth us to be content to be reconciled with him! and therefore most fearfull wrath must be to them who do set light by this request, and do not yeeld when they hear Ministers with Commission, saying, We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.

9. To make it appear, how it cometh to passe that the Covenant of Reconciliation should be so easily made up betwixt God & humble sinners fleeing to Christ, the Apostle leadeth us unto the cause of it, hold forth

Covenant of Redemption; the sum whereof is this. It is agreed between God and the Mediator Jesus Christ the Son of God Surety for the redeemed: as parties contracters, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the imputation of his obedience unto them, be justified and holden righteous before God, for God hath made Christ who knew no sin, to be sin for us (saith the Apostle) that we might be made the Righteousness of God in him.

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner.

He that upon the loving request of God and Christ, made to him by the mouth of his Ministers (having commission for that effect) hath embraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace, as a reconciled person to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness and eternall life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

But I (may the weak believer say) upon the loving request of God and Christ made to me by the mouth of his Ministers, have embraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

Therefore I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

The third warrant and special motive to believe in Christ, is the strait and awful command of God, charging all the hearers of the Gospel to approach to Christ, in the order let down by him, and to believe in him; holden forth, 1 John 3. 23.

This is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

Where in the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken, with the sweet invitation of God, nor with the humble and loving request of God made to him to be reconciled, he shall find he hath to do with the Sovereign Authority of the highest Majesty; for this is his commandment, that we believe in him, saith he.

2. That if any man look upon this command as he hath looked heretofore upon the neglected commandments of the Law; he must consider that this is a command of the Gospel, posterior to the Law given for the use of the remedy of sins; which if it be disobeyed, there is no other command to follow but this: Go ye cursed into everlasting fire of Hell, for this is his commandment: the obedience of which is pleasant in his sight, ver. 22. And without which it is impossible to please him, Heb. 11. 6.

2. That

2. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak believer* must not thinke it presumption to do what is commanded: the *person inclined to desperation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong believer* must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command; yea, the most impenitent, *prophane and wicked person*, must not thrust out himself, or be thrust out by others from orderly aiming at this duty, how desperate soever his condition seem to be, for he that commands *all men to believe in Christ*, doth thereby command all men to believe that they are damned and lost without Christ: he thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands *all men to repent*, that they may believe in him. And whosoever do refuse to repent of their bygone sins are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible Church; for *this is his commandment, that we should believe in the Name of his Son Jesus Christ* saith he.

4. That he who obeyeth this commandment, hath built his salvation on a solid ground. For first, he hath found the promised Messiah, completely furnished with all perfections unto the perfect execution of the Offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him: for he is Jesus the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith and of spiritual Worship. for *this is his command* (saith he) *that we believe in the Name of his Son Jesus Christ*.

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ: Which new command from Christ, importeth help to obey the command: unto which command from Christ, the Father addeth his authoritie and command also; for *this is his commandment* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us*. The first part of which command enjoyning belief in him necessarily importeth love to God, and so obedience to the first table, for believing in God, and loving God are inseparable. And the second part of the command enjoyneth love to our neighbour, (especially to the household of faith) and so obedience to the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness and fear of Gods wrath, as the command of GOD is fled to Jesus Christ the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak believer say) in the sense of my own sinfulness and fear of Gods wrath, am fled to Jesus Christ the only remedy of sin and misery, and have engaged my heart to the obedience of the Law of love.

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

...warrant and special motive to be-
lieve in Christ, is much assurance of life given
in case men shall obey the command of believ-
ing, and a fearful certification of destruction,
in case they obey not; holden forth,
John 3^d 35.

The Father loveth the Son, and hath given all things into his
hand. ver. 36. He that believeth on the Son, hath everlasting
life, and he that believeth not the Son, shall not see life, but the
wrath of God abideth on him.

Wherein are holden forth to us these five following Doctrines.

1. That the Father is well satisfied with the undertakings of the Son,
entered Redeemer and Surety to pay the ransom of believers, and to
perfect them in holiness and salvation. *The Father loveth the Son*,
saith he, viz. as he standeth Mediator in our name, undertaking to
perfect our Redemption in all points. *The Father loveth him*, that is,
doth heartily accept his offer to do the work; and is well pleased with
him: his soul delighteth in him, and reflecteth upon him, and maketh him in
this his office, the receptacle of love and grace and good will to be
conveyed by him to believers in him.
2. That for fulfilling of the Covenant of Redemption, the Father
hath given to the Son (as he standeth in the capacity of the Mediator)
or as he is God incarnate, (the word made flesh,) all authority in hea-
ven and earth, all furniture of the riches of grace, and of spirit and life
with all power, and ability, which the Unity of the Divine Nature with
the humane; or which the fulness of the God-head, dwelling substantially
in his Humane Nature, or which the indivisible all-sufficiency and omni-
potency of the inseparable, every where present Trinity doth import,
or the work of Redemption can require; *the Father (saith he) hath*
given all things into the Son's hand, to wit, for accomplishing his work.
3. Great assurance of life is holden forth to all, who shall heartily
receive Christ and the offer of the Covenant of grace and reconciliation
through him, *he that believeth on the Son (saith he) hath ever-*
lasting life, for it is made fast unto him. 1. In God's purpose, and ir-
revocable decree, as the believer is a man elected to life. 2. By effectu-
al calling of him unto life by God, who as he is faithful, so will he do
3. By promise and everlasting Covenant, sworn by God to give the be-
liever strong consolation in life and death upon immutable grounds. 4.
By a pawn and investment under the great seal of the Sacrament of the
Lord's Supper, so oft as the believer shall come to receive the Symbols
and pledges of life. 5. In Christ the fountain and head of life, who is
entered in a possession, as attorney for believers, in whom our life is so
laid up, that it cannot be taken away. 6. By begun possession of spiritu-
all life and regeneration, and a Kingdom consisting in righteousness,
peace, and joy in the Holy Ghost, erected within the believer, as arles
of the full possession of everlasting life.
4. A fearful certification is given, if a man receive not the Doctrine
concerning righteousness and eternal life to be had through Jesus
Christ; *he that believeth not the Son shall not see life*, that is, not so
much as understand what it meaneth.
5. He further certifieth, that if a man receive not the Doctrine of
the Son of God, he shall be burdened twice with the wrath of God, once.

as a born rebel by nature, he shall bear the curse of the Law, of the Covenant of Works, and next, he shall endure a greater condemnation, respect that light being come into the World, and offered to him, he hath rejected it, and loveth darknesse rather than light, and this double wrath shall be fastened and fixed immovably upon him, so long as he remaineth in the condition of unbelief, the wrath of God abideth on him, saith he.

Hence may the weak beleeve strengthen his faith by reasoning from this ground after this manner.

Whosoever beleeueth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to beleeve in him, by the sight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be sure of right and interest to life eternall through him.

But sinful and unworthy I, (may the weak beleeve say) do beleeve the Doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to beleeve in him, by the sight of life in him, and partly driven, by the fear of Gods wrath to adhere unto him.

Therefore I may be sure of my right and interest unto eternall life through him.

The evidences of true faith.

So much for the laying the grounds of faith and warrands to beleeve: Now for evidencing of true faith by fruits, these four things are requisite. 1. That the beleever be soundly convinced in his judgement, of his obligation to keep the whole Moral Law, all the dayes of his life: And that not the lesse, but so much the more as he is delivered by Christ from the Covenant of works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of godlinesse and righteousness. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the durie of love toward God and man. 4. That he keep strait communion with the fountain Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first. viz. To convince the beleeve,
in his judgement, of his obligation to keep
the Moral Law, among many passages, take
Matth. 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven. v. r. 17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. ver. 18. For verily I say unto you, till heaven and earth passe, one jot or one tittle shall in no wise passe from the Law, till all be fulfilled. ver. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. v. r. 20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Wherein our Lord,

...with commandment to believers, justified by faith, to give
evidence of the grace of God in them, before men, by doing good works.
*Let your light so shine before men (saith he) that they may see your
good works.*

2. He induceth them so to do, by shewing that altho' they be not
justified by works, yet spectators of their good works may be converted
or edified, and so glory may redound to God by their good works, when
the witnesses thereof shall glorify your Father which is in heaven.

3. He gives them no other rule for their new obedience, then the
Moral Law, set down, and explicated by Moses and the Prophets. *Think
not (saith he) that I am come to destroy the Law, and the Prophets.*

4. He gives them to understand that the doctrine of grace, and free-
dom from the curse of the Law, by faith in him, is readily mistaken by
mens corrupt judgment, as if it did loose or slacken the obligations
of believers to obey the commands, and to be subject to the authority
of the Law, and that this error is indeed a destroying of the Law and
of the Prophets, which he will in no case endure in any of his Dis-
ciples, it is so contrary to the end of his coming, which is first to
sanctify, and then to save believers. *Think not (saith he) that I am
come to destroy the Law, and the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace,
is to procure mens obedience unto the Moral Law. *I am come (saith
he) to fulfil the Law, and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all
holy duties, is perpetual, and shall stand to the worlds end, that is,
till heaven and earth passe away.

7. That as God hath a care of the Scriptures from the beginning,
so shall he have care of them still to the worlds end, that there shall
not one jot or one tittle of the substance thereof be taken away, so saith
the Text, ver. 18.

8. That as the breaking of the Moral Law, and defending the trans-
gression thereof to be no sin, doth exclude men both from heaven, and
justly also from the fellowship of the true Kirk, so the obedience of the
Law and teaching others to do the same, by example, counsell, and
doctrine, according to every mans calling, proveth a man to be a true
believer, and in great estimation with God, and worthy to be much
esteemed of by the true Church, ver. 19.

9. That the righteousness of every true Christian must be more then the
righteousness of the Scribes and Pharisees, for the Scribes & Pharisees,
albeit they took great pains to discharge sundry duties of the Law, yet they
cutted short the exposition thereof, that it might the less condemn the
practice, they studied the outward part of the duties, but neglected the in-
ward and spirituall part: they discharged some meaner duties carefully, but
neglected judgement, mercy, and the love of God: in a word, they went
about to establish their own righteousness, & rejected the Righteousness
of God by faith in Jesus. But a true Christian must have more then all
this, he must acknowledge the full extent of the spirituall meaning of the
Law, and have a respect to all the Commandments, and labour to cleanse
himself from all filthiness of flesh and Spirit, and not lay weight upon
what service he hath done, or shall do, but cloath himself with the
imputed righteousness of Christ, which only can hide his nakedness: or
else he cannot be saved. So sayeth the Text, *Except your righteous-
ness* &c.

The second thing requisite to evidence true
is, that the believer endeavour to put the rules
of Godliness and Righteousness in practice,
and to grow in the daily exercise thereof
holden forth, 2 Pet. 1. 5.

And besides this, giving all diligence, adde to your faith
virtue; and to virtue knowledge; ver. 6. And to knowledge
temperance; patience; and to patience, godlinesse; ver. 7. And to
godlinesse brotherly kindnesse; and to brotherly kindnesse, charity.
ver. 8. For if these things be in you, and abound, they make you that
ye shall neither be barren nor unfruitfull in the knowledge of our Lord
Jesus Christ.

Wherein the Apostle teacheth beleever, for evidencing of preci-
ous faith in themselves, to endeavour to adde to their faith seven o-
ther sister graces: the first is *virtue* or the active exercise and practice
of all Moral duties, that so faith may not be idle, but put forth it self
in work. The second is *Knowledge*, which serveth to furnish Faith
with information of the truth to be beleev'd, and to furnish *Virtues*
with direction what duties are to be done, and how to go about them
prudently. The third is *Temperance*, which serveth to moderate the
use of all pleasant thing, that a man be not clogged therewith: nor
made unfit for any dutie, whereto he is called. The fourth is *Patience*,
which serveth to moderate a mans affections, when he meeteth with any
difficultie or unpleasant thing; that he neither weary for pains re-
quired in well doing; nor faint when the Lord chastiseth him, nor
murmure when he crosseth him. The fifth is *Godlinesse*, which may
keep him up in all exercises of Religion, inward and outward, whereby he
may be supplied from God, for all other duties which he hath to do.
The sixth is *Brotherly kindnesse*, which keepeth estimation of, and af-
fection to all the household of Faith, and to the Image of God in every one
wheresoever it is seen. The seventh is *Love*, which keepeth the heart
in readinesse to do good to all men, whatsoever they be, upon all
occasions which God shal offer.

2. Albeit it be true that there is much corruption and infirmity in the
godly, yet the Apostle will have men uprightly endeavoring, and doing
their best, as they are able to joyn all these graces one to another, and
to grow in the measure of exercising of them: *giving all diligence (saith
he) adde to your faith, &c.*

3. He assureth all professed beleivers, that as they shal profit in the
obedience of this direction, so they shal profitably prove the soundnesse
of their own faith, and if they want these graces, that they shal be
found blind deceivers of themselves, ver. 9.

second thing requisite to evidence true faith is, that obedience to the Law run in the right channel, that is, through faith in Christ, &c. holden forth, 1 Tim. 1, 5.

Now the end of the commandments is love out of a pure heart, and of a good conscience, and of faith unfeigned. wherein the apostle teacheth these seven Doctrines.

1. That the obedience of the Law must flow from Love, and love from a pure heart, and a pure heart from a good conscience; and a good conscience from Faith unfeigned, this he maketh the only right channel of good works, the end of the Law is love, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctors did falsely teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: for the end of the Law is (not such as the Jewish Doctors taught) but love out of a pure heart, &c.

3. That the true end of the Law, preached unto the people, is that they, by the Law, being made to see their deserved condemnation, should flee to Christ unfeignedly, to be justified by faith in him; So saith the text, while it maketh love to flow, through Faith in Christ.

That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ, for the end of the Law is love out of a good conscience and faith unfeigned.

5. That feigned faith goeth to Christ without reckoning with the Law, and so wants an errand; but unfeigned faith reckoneth with the Law, and is forced to flee for refuge unto Christ as the end of the Law, for righteousness so often as it finds it self guilty for breaking of the Law: For the end of the Law is faith unfeigned.

6. That the fruits of love may come forth in all particularly, it is necessary that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universal; for the end of the Law is love out of a pure heart.

7. That unfeigned faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the Law; for when Christ's blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of Justification by grace bestowed on him: For this is the end of the Law indeed, whereby it obtaineth of a man more obedience then any other way.

The fourth thing requisite to evidence true faith is, the keeping of strait communion with Christ, the fountain of all grace and of all good works: holden forth, John 15. 5.

Ye are the true vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.

Wherein

1. That by nature we are wilde barren briers till we come
coming unto Christ, and that Christ is that noble vine tree having
and sap of grace in himself, and able to change the nature of everyone
cometh to him, and to communicat spirit and life to as many as shall beleve
in him: *I am the vine (saith he) and ye are the branches.*

2. That Christ loveth to have beleivers so united to him, as that they
be not separated at any time by unbeliefe: and that there may be a
mutuall inhabitation of them in him by faith and love. and of him in
them, by his word and spirit, for he joyneth these together, *if ye abide
in me and I in you, as things inseparable.*

3. That except a man be ingrafted in Christ, and united to him by
faith, he cannot do any the least good works of his own strength; yea,
except in as far as a man doth draw spirit and life from Christ by faith,
the work which he doth is naughty and null in the point of goodnesse,
in Gods estimation. *for without me (saith he) ye can do nothing.*

4. That this mutuall inhabitation, is the fountain and infallible cause
of constant continuing and aboundng in well-doing. For *he that abid-
eth in me and I in him (saith he) the same beareth much fruit, now*
as our abiding in Christ presuppoeth three things. 1. That we have
heard the joyfull sound of the Gospel making offer of Christ to us who
are lost sinners, by the Law. 2. That we have heartily embraced the
gracious offer of Christ. 3. That by receiving of him we are become
the sons of God, *Joh. 1. 12.* And are incorporated into his Mystical
body, that he may dwell in us as his temple, and we dwell in him as
in the residence of righteousness and life; so our abiding in Christ
importeth other three things. 1. An *employing* of Christ in all our ad-
dresses to God, & in all our undertakings of whatsoever peece of service
to him. 2. A contentment with his sufficiency without going out from
him to seek righteousness or life, or furniture in any case, in our own
or any of the creatures worthinesse. 3. A fixednesse in our beleeving
in him, a fixednesse in our *employing* and making use of him, and a
fixednesse in our contentment in him, and adhering to him, so that no
allurement, no temptation of Satan or the world, no terror nor trouble
may be able to drive our spirits from firm adhering to him, or from con-
stant avowing of his truth and obeying his commands, who hath loved
us, and given himself for us: and in whom not only our life is laid up,
but also the fulnesse of the God-head dwelleth bodily, by reason of
the substantial and personal union of the Divine and Humane nature in
him.

**Hence let every watchful Beleever, for strength-
ning himself in faith and obedience, reason
after this manner.**

WHosoever doth daily employ Christ Jesus for cleansing his con-
science and affections from the guiltinesse and filthinesse
of sins against the Law, and for making of him to give evidence to the
Law in love, he hath the evidence of true faith in himself.

But I (may every watchfull beleever say) do daily employ
Christ for cleansing my conscience and affections from the guilt
and filthinesse of sins against the Law, and for enabling of me to
obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepey and sluggish beleever reason
own up-stirring thus,

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1. That by nature we are wilde barren briers till we come unto Christ, and that Christ is that noble vine tree having a sap of grace in himself, and able to change the nature of everyone cometh to him, and to communicat spirit and life to as many as shall beleve in him: *I am the vine (saith he) and ye are the branches.*

2. That Christ loveth to have beleivers so united to him, as that they be not separated at any time by unbeliefe: and that there may be a mutuall inhabitation of them in him by faith and love, and of him in them, by his word and spirit, for he joyneth these together, *if ye abide in me and I in you, all things are inseparable.*

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughty and null in the point of goodnesse, in Gods estimation, *for without me (saith he) ye can do nothing.*

4. That this mutuall inhabitation, is the fountain and infallible cause of constant continuing and aboundng in well-doing. For *he that abideth in me and I in him (saith he) the same beareth much fruit, now as one abiding in Christ presuppoeth three things.* 1. That we have heard the joyfull sound of the Gospel making offer of Christ to us who are lost sinners, by the Law. 2. That we have heartily embraced the gracieus offer of Christ. 3. That by receiving of him we are become the sons of God, *Job. 1. 12.* And are incorporated into his Mystical body, that he may dwell in us as his temple, and we dwell in him as in the residence of righteousness and life; so our abiding in Christ importeth other three things. 1. An *employing* of Christ in all our addresses to God, & in all our undertakings of whatsoever peece of service to him. 2. A contentment with his sufficiency, without going out from him to seek righteousness or life, or furniture in any case, in our own or any of the creatures worthinesse. 3. A fixednesse in our believing in him, a fixednesse in our employing and making use of him, and a fixednesse in our contentment in him, and adhering to him, so that no allurements, no temptation of Satan or the world, no terror nor trouble may be able to drive our spirits from firm adhering to him, or from constant avowing of his truth and obeying his commands, who hath loved us, and given himself for us: and in whom not only our life is laid up, but also the substance of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Beleever, for strengthening himself in faith and obedience, reason after this manner.

WHosoever doth daily employ Christ Jesus for cleansing his conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for making of him to give evidence to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchfull beleever say) do daily employ Christ for cleansing my conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for enabling of me to obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepey and sluggish beleever reason to own up-stirring thus,

But to employ Christ Jesus daily for cleansing of my conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore this I must study to do, except I would deceive my self and perish.

And lastly, since Christ himself hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed if he come unto him, that is, close Covenant and keep communion with him, as he teacheth us, Joh. 6. 37. Saying, All that the Father hath given me, shall come to me, and him that cometh to me I will in no wise cast out. Let every person who doth not in earnest hence, and from the whole premises, after this manner, that his conscience may be awakened.

Whosoever is neither by the Law nor by the Gospel so convinced of sin, righteousness and judgment, as to make him come to Christ and employ him daily for remission of sin and amendment of life, he wanteth not only all evidence of saving faith, but also all appearance of his election, so long as he remaineth in this condition.

True I (may every impenitent person say) am neither by the Law nor Gospel convinced of sin, righteousness and judgment, as to make me come to Christ and employ him daily for remission of sin and amendment of life.

Therefore I want not only all the evidences of saving faith, but also all appearance of my election, so long as I remain in this condition.

FINIS.



